



Here

begynneth the Ep-
istles and Gospels/
of every Sonday/
and holy Daye in
the yere.

M.D.xxxviii



Here begyn- neth the pystles & Gospels / of eue- ry Sonday & holy daye in the yere.

The pystell on the fyrst Sonday in Aduent.
The. xiiij. Chapiter to the Romayns. D.



When we knowe that it is tyme
nowe that we awake out of slepe / for
nowe is our saluaciō nether thē we be-
leued. The nyght is passed and the
daye is come nye / let vs therfore cast
awaye the dedes of darknes / & let vs
put r
as in
neith
nyng & wantōnes / neyther i stryfe & en-
tyeng, but put ye on our lordē Iesus Christe.

The Gospel on the fyrste Sondaye in aduent.
The. xxi. chapiter of mathewe. A.

When Iesus drewe nye vnto Ierusalē / & came
to Bethphage vnto the mounte Oliuete / thē
sent Iesus two of his disciples / sayeng to thē
Go into the castell that lyeth ouer agaynste
you and anone ye shal fynde an Asse boundē / & her
Colte with her / lose them and bynge them vnto
me / and yf any mā say ought vnto you / saye ye that
your lordē hathē nede of thē : & strayght way he wyll
let them go. All this was done to fulfyl that whiche
was spokē by the pphet / sayeng Tel ye the doughter
of Syon beholde thy kyngē cōmeth vnto the meke :
& sytting vpon an Asse & a Colte / the fole of an Asse
vnto the pōke. The disciples wente & dōd as Ies?

The Pystels and Gospels

cōmited the & brought the Ass & the Colte / & put
on the theyr clothes / & sate thereon. Many of the peo-
ple spredde theyr garments in the way / other ca-
te downe branches from the trees & strawed
in the way. ¶ Moreover the people that wete be-
fore / and they also that folowed after / cryed sayenge
Danna the sonne of Dauid. Blessyd be he that
commeth in the name of the lorde.

¶ The Pystell on the seconde Sondaye i Aduēt.
The. xv. chapiter to the Romaynes. A.

Bre tyne ake wyttē for our learnynge that we
thorowe pacience & conforthe of the scripture myght
haue hope. The god of pacience & cōsolacyon / gyue
vnto euery one of you / that ye be lyke mynded one
towards another after the ensamble of Iesu chri-
ste that ye all agreyng togyther
the honour god & the father of
Abherfore receyue ye one another a-
ued vs / to the prayse of god. And I say that Iesus
Christe was a minister of the Circumcisyon for the
truthe of god / to confyrme the promyses made vnto
the fathers And let the gētys prayse god for his mer-
cy / as it is wyttē / for thys cause I wyl prayse the a-
mong the gentils & syng in thy name. And agayn he
sayeth ye gentyls reioyse with his people. Agayne /
prayse the lorde all ye gētys / & laude hī al nacjons.
And i another place Esaias sayeth there shalbe the
rote of Iesse / and he that shall rylse to raygne ouer
the gentyls: in hym shall the gentyls trust. The god
of hope fyl you with all ioye and peace in byleupn-
ge / that ye may be ryche in hope thorowe the power
of the holy ghoſte.

¶ The Gospel on the seconde Sonday in Aduent
The. xxi. chapiter of Luke. D.



Letus sayde vnto his disciples the
 shalbe sygnes in the Sone / & in the
 Mone / & in the Starres / & in the earth
 the people shalbe in suche perplexite
 that they shal nat tell which way to
 turne the selues. The see & the wa-
 ues shal rore / & mēnes hertes shall fayle the for fea-
 re / & for lokyng after those thyngs which shall come
 on the erthe / for the powers of heuē shall moue / and
 then shall they se the Sone of mā come i a cloud with
 power & great glory. whē these thynges begyn to cōe
 to passe / the loke vp & lyft vp your hedes / for your re-
 dēcyon draweth ny. And he shewed the a simplytu-
 de / behold the fygge tree: & al other trees when they
 shutt forth theyr buddes / ye se & knowe of youre ow-
 ne selues that somer is the nye at hāde. So lyke wyse
 ye (whē ye se these thynges cōe to passe) vnderstāde /
 that the kyngdome of god is ny. Verely I saye vnto
 you / this generatiō shall not passe / tyl al be fulfylled
 heuē & erthe shall passe / but my wordes shal nat passe.
The Bystell the. iij. Sondagē i aduēt. The fyr-
 ste Bystel & the. iij. Chap. to the Corinthyans. A.
Brethren let men this wyse esteeme vs euen as
 the ministers of Chyriste / & disposers of the se-
 cretes of god. Further more it is requyred of the dis-
 posers / that they be founde faythfull / with me is it
 but a verye small thyng / that I shulde be iudged of
 you other (of mānes day) no I iuge nat myne owne
 selfe / I knowe nought by my selfe / yet am I nat
 therby iustified / it is the lordē that iudgeth me / therfo-
 re iudge nothig before the tyme / vntyll the lordē cōe
 whiche wyl lyghtē thiges that are hyd i darkenes: &
 open the counseyles of the hertes. And thā shall eue-
 ry man haue prayse of God. **T**he Gospel on the
 iij. Soday i aduēt. The. xi. chap. of Mathewe. A

The Bystels and Gospels

When Iohn beyng in prysō herde the workes
of Christ he sente two of his disciples & sayde
vnto him, Arte thou he that shal come or shal
we loke for another? Iesus answered and
sayde vnto them. Go and heare Iohn what ye ha-
ue herde and sene. The blynde & the halte go / the
lyppers are clenfed / the deafe heare / the deade ar rē-
sed vp agayne: & the Gospell is preached to the pore /
& happy is he that is nat hurte by me. Euē as they de-
parted Ies^{us} begā to speake vnto the people of Iohn
What went ye for to se in the wyldernes went ye
out to se a rede wauering with the wynde / other what /
wente ye out for to se. A vēt ye to se a mā clothed in
softe rayment. Beholde they that weare softe clo-
thing / are i kynges houses. But what wēt ye out for
to se. Went ye out to se a prophete? Ye I saye vnto
you / & more thē a prophete / for this is he of whom it
is wyttē. Beholde I sēde my messenger before thy
face / whiche shall prepare thy waye before the.

The Bystel on the. iiii. soday in Aduent the. iiii.
Chapiter to the Phylippaynes. A.

Brethre reioyce i the lordē alway / & agayne I
say reioyce / let your softnes be knowē vnto all
mē. The lord is euen at hāde. Be nat carefull / but i
all thynges shewe your peticyon vnto god in prayer
and supplicacyon with gyuyng of thankes. And the
peace of god whiche passeth al vnderstandyng kepe
your hertes / and myndes in Christ Iesu.

The Gospell on the. iiii. sondaye in Aduēte the
fyrste Chapiter. of Iohn. C.



When the Jewes sent prestes and leuites
from Ierusalem to axe Iohn What arte
thou. And he confessed / and denyed nat / &
sayde playnly / I am nat Christ and they
axed hym / what them? arte thou Elias

and he ſayde I am nat / arte thou a prophete. And he answered no. Thā ſayd they vnto him. What arte thou / that we may gyue an aſſwere to hē that ſent vs. what ſayeſt thou of thy ſelfe. he ſayd. I am the boyte of a cryat in the wyldernes make ſtraight the way of the lordē / as ſayde the prophete Eſaias. And they whichewete ſent / were of the phariſes and they axed him & ſayde vnto him. Why baptyleſt thou thē if thou be nat Chriſte / nor Helyas neyther a pphet. Johan answered thē ſayeng / I baptyle with water / but one is come amonge you / whom ye knowe nat. He it is that cometh after me whiche was before me / whose ſho latcher / I am nat worthy to vnloſe. Theſe thinges were don i Bethabara beyonde Jor dam where Johan dyd baptyle.

The Poſtel at hys maſſe on Chriſtmas day The fyrſt chapyter to the Hebrewes. A.



Bethe / god in tymes paſt dyuerſly / and many wayes / ſpake vnto the fathers by prophetes / but in theſe laſte dayes he ha: he ſpoke vnto vs by his ſonne / whome he hathe made heyre of all thiges / by whom alſo he made the worlde. At which ſone beynge the byghtnes of his glory / and very ymage of his ſubſtance / bearyng vp all thynges with the worde of his power / hathe in his owne perſon purged our ſynnes / and ſytteth on the ryght hande of the maiesty on hys / and is more excellent then the angels / in as moche as he hath by enherytaunce obteyned an excellent name them haue they / for vnto whiche of the angels ſayde he at any tyme thou arte my ſone / this day begate I the. And agayne / I wyl be his father / and he ſhal be my ſone. And agayne when he byngeth in the

The Bystels and Gospels

fyrst begottē sone i to the worlde he sayth. And all
 the angels of god shal worshyppe hym / & vnto the an-
 gels he sayth / he maketh his angels spirytes & his
 ministers flāmes of fyre but vnto the sone he sayth /
 god thy seate shalbe for euer / & the kyngdome of
 kyngdome is a ryght cepter / & thou shalt haue dya-
 wylnes & hated iniquyte wherfor / the god whiche
 is thy god / anoynted the with the oyle of gladnes a-
 boue thy felowes And thou lord in the begynnyn-
 ge haste layde the foundaciō of the erthe. And the he-
 uens are the workes of thy hādes. They shall perys-
 che / but thou shalt endure. they al shal waxe olde as
 dothe a garment / & as a vesture shalt thou chaunge
 them / & they shalbe chaunged but thou arte alwayes
 the same and thy yeres shall nat fayle.

The Gospell at hye masse on Chyystmas day /
 the fyrst chaptyer of Iohan. A.



In the begynnynge was the worde / &
 the worde was with god / and god
 was the worde. The same was i the
 begynnynge with god. All thynges
 were made by it: and without it was
 made nothyng that was made In
 it was lyfe: & the lyfe was the lyght
 of men: and the lyght shyneth in the darknes & the
 darknes comprehendeth it nat. There was a mā sent
 frome god: whose name was Iohn The same came
 as a wytnes: to beare wytnes of the lyght: that all
 mē through him myght beleue: he was nat the light /
 but to beare wytnes of the lyght. That was a true
 lyght / whiche lyghteth al mē that come i to the worl-
 de / he was i the worlde / & the world by hym was ma-
 de / & the worlde knewe him nat / he came amōge his
 owne / & his owne receaued hym nat / vnto as many

as receaued hi/gaue power to be the ſones of god/i
that they byleued on his name / whiche were bozne
nat of blod / nor of the wyll of the fleſſhe/ nor yet of
the wyll of men / but of god & the worde was made
fleſſhe/and dwelte among vs/and we ſawe the glory
of it/and the glory of the dnelly begoten ſone of the fa
ther/whiche worde was ful of grace and verite.

The Wyſtel on ſaynt Steuen daye. The. vi.
chapter of the Actes of the Apoſtels. **E**

Steuē full of faythe & power/dyde greate
wōdres and myracles amonge the people
Then there aroſe certayne of the ſynago
ge: whiche are called Lybertynes & Syre
nytes/and of Alexandria/& of Cylcia/&
Aſpa/& diſputet with Steuē & they could nat reſyſte
the wyſdome/& the ſpyrite: with whiche he ſpake.
Whē they herde theſe thynges/theyz hertes claue
a ſoder:& they gnaſhed on hym with theyz tethe/but
he beyng ful of the holy goſte/loked vp ſtedfaſtly
with his eyes in to heuen/& ſawe the glory of god &
Jeſus ſtādyng on the ryght hande of god/& ſayd.
beholde: I ſe the heuens opē/& the ſone of man ſtā
dyng on the ryght hande of god. Then they gaue
a ſhout with a loude voyce & ſtopped theyz eares &
ran bpō hym all at ones/& caſt hym out of the cytie/&
ſtoned hym/& the wytnelles layde downe theyz clo
thes at a yōge māſ fete named Saule. And they ſto
ned Steuen callynge on/and ſayenge: Lorde Jeſu
receauē my ſpirite/and he kneeled downe and cryed
with aloude voyce. Lorde laye nat this ſynē to theyz
charge And whan he had thus ſpoken/he fell a ſlepe
in our lorde.

The Goſpel on ſaynt Steuen daye. The
xxij. chapiter of Mathewe. **D**

The Bystelsand Gospels



Lhus sayd vnto the Jewes / and chese pre-
estes beholde I seude vnto you wyse pro-
phetes / wyse men and scribes / and of the
some shall ye scourge in your synagoges /
and persecute from cytie to cytie / that al
ryghtuous blode may fall on you / whiche was shed
vpon the erth / from the blode of ryghtuous Abel
vnto the blode of zacharias the sone of Barachias /
whome ye slewe bytwene the temple and the aul-
ter. Merely I say vnto you / al these thynges shall
lyght vpon this generacion Jerusalem / Jerusalem /
whiche kyllest prophetes and stonest them whiche
ar sent to the / how ofte wolde I haue gadred thy
chylde togyder / as the henne gadereth her chyckes
vnder her wynges / but ye wolde nat / beholde your ha-
bitacyō shalbe lefte vnto you desolate. For I say vn-
to you / ye shall nat se me hensforth tyll that ye saue.
Blyssed be he that cometh in the name of the lord.

¶ The Bystell on saynt Iohn the euange-
listes daye. Ecclesiastice. xv.

He that feareth god wyll do good: & he that
kepeth the lawe shall optayne wysdom and
the wyl come agaynst hym as an honora-
ble mother: as a womā yet a virgyn shal she receaue
hym. She shal fede hym with the brede of lyfe & vn-
derstandyng and the water of holsome wylsome she
shal gyue him to drynke and she shal exalte hym a-
mong hys neyghbours & shal open hys mouth euyn i
the thickest of that agregacyō. And she shal fyl hym
with the spyrte of wylsome & vnderstādyng / and with
the garment of glory shal apparell hym. She shall
make hym ryche with ioy and gladnes and shall en-
cheret hym of an euerlastyng name.

¶ The Gospel on saynt Iohn daye the euā-
gelyst. The. xxi. chapter of Iohn. ¶



Jesus sayde to Peter folow me Peter turned about and sawe that disci- ple whome Jesus loued folowynge whiche also leued on his brest at sup- per/and sayd. Lord whiche is he that shal hym tary. When Peter sawe hym he sayde to Jesus. Lorde what shal he here do? Jesus sayd vnto hym if I wyll haue hym to tary tyl I cōe/what is that to the/folow thou me. Thē went this cryēg abrode amōge the brethre that that dyscyppe shulde nat dye. And Jes^s sayd nae to hym/he shal nat dye/but if I wyl that he tary tyl I com/what is that to the/the same dyscyppe is he/ which testifyeth of these thynges & wrote these thynges/and we knowe that his testimony is true.

¶ The Bystel on chyldermas daye. The. xliij chapiter of the reuelacyon of saynt Johⁿ.



And I lokyd and lo a lābe stode on the mou^t Syō & with hym a hondred and xliij. M. hauig hys fathers name writ tē in they^r forhedes/& I herde a voyce frō heuē as the soude of many waters/ and as the voyce of a great thunder/& I herde the voyce of harpers harpyng with they^r har- pers/& they sōg as it were a new sōg before the seate & before the. iij. beastes/& the elders & no mā coulde lerne that sōg but the. L. & xliij. M. which were rede- med frō the erth. These are they which wer nat defil- led with women/for they are virgyns. These folowe the lābe whyther soeuer he goethe / these were rede- med frō men beyng the fyrst frutes vnto god and to the lābe/& in they^r mouthes was founde no gyle/for they are without spote before the trone of god.

¶ The Gospell on Chyldermas daye.

The seconde chapiter of Mathewe. L

The Bystels and Gospels



Ihe angell of the lord appered to Joseph i dreame sayēge Arise & take the chylde & his mother & flye i to Egypt & abyde there tyl I brynge the worde f. herode wyll seke thou chylde to destroye hym. Then he & the chylde & his mother by nyght and departed in to Egypt/and was there vnto the deth of Herode/to fulfyll that whiche was spoken of the lord/by the pphet/which sayth. out of Egypt haue I called my sone. The herode perceauynge that he was mocked of the wyse mē/was excedynge wrothe & sent forthe & slewe all the chylde that were i bethleem/& in al the costes therof as many as were two yere olde & vnder/accorde to the tyme whiche he had diligētly serched out of the wyse men. The was fulfyllled the whiche was spokē by the pphete Ieremye sayēge. On the hylles was a voyce herde/mournyng wepig/& a great lamētacyō/Rachel wepyng for her chylde & wolde nat be confortyd bycause they were nat.

I The Bystel on saynt Thomas day of Canterbury the .v. chap. to the Hebre. **A** Rethzen euery hye Preest that his takē from among mē ys ordeyned for mē/in thynges p- taynyng to god/to offre gyftes & sacryfices for synnes whichcā haue ppassyō on the ygnoraūte/& on the that are out of the hye waye bycause that he hi selfe also his ppassed with infirmyte for the which infirmities sake he is boude to offre for synnes/as well for his owne parte/as for the peoples. No man taketh honoure vnto hym selfe but/he that is called of god/as was Aarō/euē so lyke wyse chryst honored hym selfe that he myght be the hye preest/but he glorifyed hi that sayde vnto hym. Thou arte my sone/this daye begat I the/as he also in another place speaketh,

Thou art a preeſt for euer after the ordre of melchi ſedeck.

The goſpell on ſaynt thomas dawe of Lanterbury. The. xix. chap. of Luke. B



Thus put forth. arable vnto his diſciples ſay yge. certayne noble mā wēt in to a farre countre/to receaue h. in a kyngdom and thē to come agayne/he callede his tē ſeruaūtes/a deliuered thē ten pouēde ſayēge vnto thē. Wye & ſell tyl I come. But hys cytelēs hated hī/& ſente meſſēgers after hym ſayēge we wyll nat haue this mā to raygne ouer vs/& it came to paſſe whē he was come agayne & had receaued his kyngdom he zmaūded his ſeruaūtes to be called to him to whome he gaue his money/to wytte what euery mā had done. Thē came the fyrſt ſayēge/lorde/ thy pouēde hath encreaſeth tē pouēde/& he ſayd vnto hī well good ſeruaūt/becaufe thou waſte ſaythfull in a very lytell thyng/take thou auctoryte ouer ten cyties;and the other cā ſayēg lorde. Thy pouēde hath encreaſed fyue pounde & to the ſame he ſayde. And be thou alſo ruler ouer fyne cyties. And the thyrde came & ſayd lorde/ beholde here thy pouēde which I haue kept in a napki for I feared the bycauſe thou arte a ſtreyghte mā/thou takeſte vp that thou laydeſte nat downe and reſteſt that thou dydeſt nat ſowe. And he ſayde to hī of thyn owne mouthe iudge I the. Thou euyll ſeruaūt/kneweſt thou nat that I am a ſtreyghte mā/tak ynge vp that I layde nat downe & reppynge that I dyd nat ſowe: wherfore thē gaueſt nat thou my money i to the banke:& then at my cōmyng I myght haue reqred myne owne vauntage:& he ſayd to thē that ſtoode by. Take frō him that pouēde & gyue it hym that hath tene pouēde. And they ſayde to hym Lorde he hath ten pouēde. I ſaye vnto you/that vnto

The Dyttels and Angels
all them that haue it shall be gyue. And fro h
hath nat m^dn that he hathe / shall be taken a w
hym. **W**e ouer those myn enemyes: whiche
nat that I should sayne ouer the / bynge
fle them before me / And when he had thus
preceded forth before the. And went vp so to
The Dyttel on the sonday after Chrylmas day

the. iiii. Chappter to the Galataynes.

Brethre I say that the heyre as longe as he is a
chylde dyfferith nat fro a seruaunt: though he
be iorde of all: but is vnder tutors & gouerners / vnt
tyll the tyme apoynted of the father: euen so we as lo
ge as we were childe: were i bōdage vnder the ordi
nacyōs of the world but whē the tyme was full come
god sente his sonne bozne of a woman: and made bō
de vnto the lawe to redeme then: which were vnder
the lawe: that we thozow electyon myght receaue the
inherytaūce that belōgethe vnto the natural sones /
bycause ye are sōes God hath sēt the spiryte of his so
ne / i to our hertes: which cryeth Abba father wherefo
re nowe arte thou nat a seruaūt: but a sone: yf thou be
the sōe thou art also the heyre of god through Chryl

The gospel on the sonday after Chrylmas day:
the second chappter of Luke.

Ioseph and Mary / the mother of iel^mmer:
uaylede those thynges whiche wer spoken
of him / & Symeō blyssede the / & sayd vnto
Mary his mother behold this chylde shall
be the fall & resurrecyon of many i israell /
and sygne whiche shal be spokē agaynst / and moreo
uer thes werde shall pearce thy soule that the though
tes of many hertes may be opened and there was
Anna a prophetesse / the doughter of Phanuell of
trybe of Aser: & she was of a greate age / and hade ly
ued with an husbande seuen yere fro her vyrgynyte

he abydowē aboute foure score & foure yea-
 che went neuer out of the Tēple / he serued
 the with fastynge & prayer nyght & daye / the sa-
 me yere at that same houre / & praysed god & spake of
 hym / to all that lookede for redēcyon in Ierusalē &
 as longe as they had perfourmed al thynges accordig
 to the lawe of the lord they returned i to Galyle i to
 theyr owne cytye Nazareth / & the chyld grewe & we-
 red stronge in spiryte / and was ful of wysdome and
 the grace of god was / with hym.

C The Epistel on newe yeres daye The secōde cha-
 pyter vnto Cytyus. L.

Most dere beloved Cyty⁹ The grace of gode
 that byngeth saluacyon vnto all men hath
 appered & teacheth vs that we shuld deny vn-
 godlynnes & wordly lustes & that we shulde
 lyue sober mynded ryghtuously & godly in this pre-
 sent worlde / lokynge for the blyssed hope & glorious
 apperyng of the myghty god / & of our sauour Je-
 su chryste which gaue hym selfe for vs / to redeme vs
 from all vnyghtwysenes / & to pouрге vs a peculyer
 people vnto hym selfe feruently gyuen vnto good
 workes These thynges speke and exorte.

C The Gospell on newe yeres daye. The .i. chapi-
 ter of Luke. L.

And whē the eyght daye was come that the
 chyld shoulde be cyrcūcysed hys name was
 called Jes⁹ which was named of the Angell
 before he was zceaued i his mothers wōbe

C The Epistel on twelfe. daye. Elsaye. 12

Up & receaue lyght. Ierusalem: for thy lyght is
 cōe / & the glory of the lord is byp ouer the / for be-
 hold darkenes shal couer the erth: & a thicke myst the
 nacyons / but the lord shal rylse as the sone ouer the
 and his glōrye shal be sene vpon the / and the

The **P**salms and Gospels

hethen shall walke in hy lyght / and the kyn-
ges in the bryghtnes that is rysen ouer the / lyft vp
thyne eyes rounde aboute / & se / all these are gathered
to gyther & are cōe to the thy sones shal cōe frō farre
& thy doughter shal be euer by thy syde / the thou shalt
se & shalt haue plēty / thy hert shal wōder / and break
out ī ioye / whē the multytude of the see are turned
to the / & the armyes of the hethene are cōe vnto the
The abundaunce of Camelles shal couer the & the
Dromadores of Madiā & Epha / shal come al of
them from Saba / & bring golde / & frankensence / &
shal preach the prayse of the lorde.

The Gospell on the twelſe daye . The seconde
chapyter of Mathewe. A.



Whē Iesus was borne ī Bethleem
in Iurye / in the tyme of kynge herode
/ beholde / there came wyle mē frō
the West to Ierusalē sayenge where
is he that is borne kynge of the Je-
wes / we haue sene his starre in the
West / & are come to worshyppe him.

Herode the kynge / after he hade herde this was trou-
bled / & all Ierusalem with him / & he gatherd all the
chefe preestes & scribes of the people / & demaunded
of them wher Chyrlt shoulde be borne. They sayde
vnto hym in Bethleem ī Iury for thus it is wyttē
by the pphet. And thou Bethleē ī the lāde of Iury /
arte nat the lest concerninge the prynces of Iuda for
out of the shall come a captayne / whiche shal gouer-
ne my people Irael. Thē Herode pūelly called the
wyle men / & dilygētly enquiryde of thē / the tyme of
the starre that appered / & sent them to bethleē sayen-
ge. Go and serche dilygētly for the chylde / and whē
ye haue fōūde hym / byng me worde that I maye co-
me & worshyppe hym also / when they hade herde the

e gup her for walle is not and the 19. 20. 21.

kynges: they departed: & loo the starre whiche they sawe in the West/went before them/vntyl it came & stode ouer the place where the chylde was when they sawe the starre they were meruaylously glade & entred in to the house/& founde the chylde with Marye hys mother:& kneled downe & worshyppe hys mother:& offred vnto hym gyftes/golde/frankensence & myrrre. And after they were warned of god i theyr slepe/that they shulde nat go agayn to herod/they returned in to theyr owne countree another waye. ¶ The Wyrtell on the soday with in the vtas of the Epyphany.

Und receaue lyght Jerusalem. &c. ye shal fynde this Wyrtel on twelf day. fo. viij.

¶ The Gospell on the Sondaye with i the vtas of the Epyphany. The fyrst chapiter of Iohn. ¶



Iohn sawe iesus comynge vnto hym and sayde. Beholde the lambe of god/whiche take the awaye the synne of the worlde. This is he of whome I sayde: after me cometh a man which was before me/for he was yer then I/and I knewe hym nat: but

that he shuld be declared to israel. Therefore & I com baptyssyng with water And Iohn bare recorde sayyng I sawe the spirite descēdyng fro heuē: like vnto a doue & it abode vpon hi & I knewe hi nat/ he that set me to baptyse the i water sayde vnto me/vpō whome thou shalt se the speryte descēde and tari styl on hym that/ same is he which baptyseth with the holy goost. And I sawe & bare recorde / that this is the sone of gode.

¶ The Wyrtel on the fyrst Sōdaye after the vtas of the Epyphanye/the. xij. chap. to the Romayns. A.

Brethren I beseeche you by the mercifulnes of god/that ye make youre bodyes a quicke sacry

Bi

Handwritten notes in a cursive script, likely a later addition or marginalia, possibly reading 'Vnto many which for'.

The Bytels and Gospels

fyce/holy and acceptabls.vnto god / whiche is your
reasonable seruyng of god / & fastyon nat your sel-
ues/lyke vnto this worlde but be ye chaūged i your
shape by the renuyng of your wyttes that ye may
fele what thyng that good/that acceptable/& perfecte
wyl of god is for I say thow the grace that vnto
me gyuē is to euery man amonge you / that no man
esteme of hym selfe more thē it becommeth hym to
esteme/but that he discretly iudge of hym selfe accor-
dyng as god hath dealte to euery man the measure
of fayth as we haue many mēbres in one body/and
all membres haue nat one offyce / so we beyng ma-
ny/are one body in Chryste/and euery man amōge
oure selues one anothers membres.

¶ The Gospel on the fyrst Sondag after the
vtas of the Epiphany. The seconde chapyter
of Lucke. ff.



When Iesus was. xij. yere olde/they wen-
te vp to Ierusalem after the custome of the
feaste/and when they had fulfylled the da-
yes/as they retourned home.the chylde
Iesus bode styll in Ierusalem vnkno-
wyng to his father and mother / for they suppo-
sed he had ben in the company. They came a dayes
iorney / and sought hym amonge theyr kynnsfolke
and acquayntaunce / and founde hym nat. They
wente backe agayne to Ierusalem/and sought hym
and it fortunēd that after thre dayes / they founde
hym in the temple syttyng in the myddes of the do-
ctures bothe hearyng them:and posyng them and
all that herd hym/meruayled at his wytre & answe-
res and when they sawe hym / they were astoynd/
and his mother sayd vnto hym/son why hast thou
thus dealt with vs. Beholde thy father and I haue
soughte the sorowynge/& he sayd vnto thē how is it/

that ye haue soughte me / wylt ye nat that I muste go about my fathers busynes / and they vnderstode nat the sayeng that he spake to them / and he wentes with them and came to Nazareth / & was obedyent to them / but his mother kepte all these thynges in her herte / and Iesus encreased i wysdome and age / and in fauoure with god and man.

I The Epistell on the seconde Sondaye after the vras of the Epp. The. xij. chap. to the Romayns.

B Rethren seyng that we haue dyuers gyftes / accordyng to the grace that is gyuen vnto vs / yf any man haue the gyfte of prophesye let hym haue it / that it be agreyng vnto the sayth. Let hym that hath an offyce wayte on his offyce / let hym that teacheth take hede to his doctryne / let hym that exorteth / gyue attendaunce to his exortacyon / yf any mā gyue / let hym do it with synghenes / let hym that ruleth do it with dyligence / yf any mā shewe mercy / let hym do it with chere fulnes let loue be without dissynulacyon / hate that whiche is euyl / and cleaue vnto that which is good. Be kynde one to another with brotherly loue / in gyuyng honoure / go one before another. lette nat the busynes whiche ye haue i hande be tedypous to you / be feruent i the spiryte / applye / your selues to the tyme / reioyse in hope / be pacient in tribulacyon continue in prayer / dysstrybute vnto the necessyte of the sayntes and dyligently to harbowe. Blysse them whiche persecute you blysse but curse nat / be mery with thē that are mery / wepe with them that wepe / be of lyke affectyō one toward another / be nat hye mynded / but make your selues equall to them of the lower sorte.

I The Gospell on the seconde. Sondaye after the vras of the Epp. the. ij. Chapiter of Johan. 4.

The Bystels and Gospels



Here was a maryage in Cana a cy-
tie of galyle / and iesus mother was
there / Iesus was called also & his di-
scypples vnto the mariage / and when
the wyne fayled Iesus mother sayde
vnto hym / they haue nowyne / Ies^s
sayde vnto her / womā what haue I
to do with the / myn houre ys nat yet com his mother
sayde vnto the mynysters / what so euer he saythe vn-
to you do it There were stādyng. vi. water porttes of
stone after the maner of purifiēge of the Jewes stay-
ning two or. iij. fyrkyns a pece. Iesus sayd vnto thē /
fyl the water porttes & they fylled thē vp to the harde
brym / & he sayd vnto thē. Drawe oute nowe / & beare
vnto the gouernour of the feaste & they bare it ¶ Whā
the ruler of the feaste hade tastede the water that was
turnede vnto wyne / neyther knewe whēse it was / but
the mynysters which drew the water knewe / he cal-
led the bryde grome. and sayde vnto hym / al men at
the begynnyng set forth good wyne / and when men
be dronke / them that whiche is worse / but thou hast
kept backe the good wyne vntyll nowe. This begyn-
nyng of myracles dyde Iesus in Cana of Galyle /
& shewed his gloire / & hys dysciples beleued on hym

¶ The Bystell on the. iij. Sondag after the vtras
of the Epyphany. The. xij. Chap. to the Romayns



Bethrene / be nat wylse in your owne
opynions. Recompēce to no mā euyl
for euell / prouyde afore hande thyn-
ges honest in the syght of all men / yf
it be possyble yet on your parte haue
peace with all men / derely beloved
auēge nat your selues. but gyue row-
me vnto the wrathe of god / for it ys wyrtten / venge-
aunce is myn / and I wyll rewarde saythe the lord.

Therefore yf thyn enemy hūgre fede hi / yf he thurst
gyue hym drynke / for i so doyng thou shalt heape
cooles of fyre on his heed be nat ouer come of euyl.
but ouercome euyl with goodnes.

The Gospell on the thyrð Sondag after the
vntas of the Epypha. The. viij. Cha. of Mathew. A



hen Iesus was come downe from
the mountayn. moche people folo-
wed hym and lo there came a Lepre
and worshypped hym / sayenge / may-
ster / yf thou wylte thou canste make
me cleane / he put forth his hande and
touched hi sayeng I wyl / be thou cle-

ne / & immediatly his leprosy was censed / and iesus
sayd vnto hym / se thou tell no man / but go and shew
thy selfe to the preeit / and offre the gyfte that Moy-
ses commaunded. in wyttnesse to then whē Ies^{us} was
entred in to Capernaū / there came vnto hym a cer-
tayne Ceturion / besechyng hym / and sayeng / May-
ster / my seruaūte lyeth syche / at home of the palseye /
and is greuously payned / and iesus sayd vnto hym.
I wyl come and cure hym. The Ceturion answe-
red and sayd. Syr I am nat worthy that thou shul-
dest come vnder the rofe of my house but speake the
word only and my seruaunt shall be healede / for I
also my selfe / am a man vnder power / and haue soul-
dours vnder me / & I saye to one go / and he goeth /
and to another come and he cometh and to my ser-
uaunt do this / and he doeth it. When Iesus herde
that he meruaylede and sayde to them that folowed
hym. Merely I saye vnto you. I haue nat founde so
greate fayth: no nat i israel. I say therefore vnto you
that many shall come from the est and west / and chal
rest withe Abraham / Isaac and Iacobe / i the kyng-
dome of heuen / and the chylidren of the kyngdome

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shall cast out into the utter darknes / there shall
weyninge and gnasshyng of teeth. Then Jesus
came vnto the Centureō / go thy waye / and as thou
hast beleuede / so be it to the / and hys seruaunt was
healed the same houre.

¶ The Bystell on the fourthe Sondag after the
vtas of the Epyphanie the. xiiij. Chapiter to the
Romayns. B.

Brethren owe nothyng to any mā but to loue
ōe another for he the loueth another fulfylleth
the law for these cōmaundemētes thou shalt nat cō-
myt aduoutry / thou shalt nat kyl / thou shalt nat ste-
le. Thou shalt nat beare fals wytnes. Thou shalt
nat desyre / an so forth yf ther be any other cōmaū-
dymēt. they are all comprehendyd in this sayenge.
Loue thy neyghboure as thy selfe / loue hurteth nat
his neyghbour. Therfore loue is the fulfyllinge of
the lawe.

¶ The Gospell on the fourthe Sondag after the
vtas of the Epiphanye the. viij. Chapiter of
Mathewe. L.



When Jesus entred in to a schyp
and hys dyscyples folowed hym /
and beholde there arose a greate
storme in the see / in so moche that
the schyppe was hydde with waues
and he was a slepe and hys discy-
ples came vnto hym / and awoke
hym sayenge. Mayster saue vs we peryshe / he sayd
vnto them why are ye feareful. O ye of lytell fayth.
Then he arose and rebuked the wyndes and the
see / and there folowed a great calme / and the men
meruayled and sayde what man is this / that bothe

wyndes and ſee obey hym.

The Dyſtell on the fyft Sonday after the
of the Epiphanye. The thyrde Chapiter
to the Coloffians. B.



Brethren / now as elect of god / holy
and beloued / put on tender mercy /
kyndnes / humblenes of mynde / me-
kenes / long ſuffryng / forbearing one
on ather / yf any man haue a quarell
to another / euen as Chryſt forgauē
you / euen ſo do ye / aboue all theſe
thynges put on loue / whiche is the bond of perfect-
nes / and the peace of good rule in youre hertes / to
the whiche peace ye are called in one body / and ſe
they be thankful: let the worde of Chryſt dwel i you
plenteouſly in al wyſdome teche and exorte your
owne ſelues in Pſalmes and Hymnes: and ſprry-
tual ſonges: whiche haue fauour with them ſyn-
gynge in your hertes to the lord: & all thynges what
ſo euer ye do in worde or dede: w in the name of the
lorde Jeſu: grynge thākes to god to father by hym

The Goſpell in the .v. Sondaye after that
vtas of Epyphanye the .xiiij. Chapiter
of Mathewe. G.



Jeſus ſayde vnto his diſcyples.
The kyngdome of heuen is lyke
vnto a man whiche ſowed goode
ſede in his felde: but whyle men
ſlept: there came his foo: and ſowed
tares amonge the wheate and went
his way. When the blade was ſpronge vp: and had
brought forth fruyte them appered the tares al-
ſo. The ſeruauntes came to the houſholder:

The Pystels and Gospels

& sayde vnto hi. Syr lowedest nat thou goode seebe in thy close / fro whence the hath it tares / he sayde to the enuyous mā hath done this. The the seruaunt sayd vnto hym. Wylt thou the that we go & gather the & he sayd nay / lest whyle ye go about to weede oute the tares / ye plucke vp also with the wheate by the rotes let bothe grow togyther tyl haruest com and i tyme of heuest / I wyl saye vnto my reapers / gather ye fyrste the tares / and bynde the yn sheues / to be bñt / but gather the wheate in to my barne.

The Pystel on the Soday after weddyng goeth out called Septuage. The. i. pystel to the Corynthyans and the. ix. Chappter. D.

Brethre / perceyue you nat how that they which rñe in a course rñe all yet but one receyueth the rewarde / so rñe that ye may optayne Every mā that prouet maystres abstayneth from al thynges / & they do it to obtayne a corruptible crowne / but we to obtain an vncorruptible crowne. I therfore so rñe nat as at an vncertayne thyng / so fyght I nat as one that beathet the ayre but I tame my body / & bynge hym in to subieccyon / lest after that I haue preached to other I my selfe shulde be a cast awaye. Brethren I wolde nat that ye shulde be ignoraunte of this / as your fathers were all vnder a cloude / & all passed thorowe the see / and were al baptysed vnder Moyses in the cloude / and in the see / and dyd al eate of one spirituall meate / and dyd all drynke of one maner of spirituall drynke and they dronke of that spyytual rocke that folowed them / whiche rocke was Chyste.

The Gospel on the Soday after weddyng goeth out called Septuagesima the. xx. chappter of Matthewe. A.



Lelus sayde vnto his disciples. The
 kyngdome of heuen is lyke vnto an
 householder / whiche went out e
 in the mornynge to hyre labourers i
 to his vynyard. and he agreed with
 the labourers for apeny a daye / and
 sent them i his vynyard. And he wēt out aboute the
 thyrde houre / & sawe other stādynge ydell i the mar
 ket place / and sayd vnto them / go ye also in to my vy
 neyarde / and what so euer is ryght / I wyll gyue you /
 and they went theyr way. Agayne he wente out abou
 te the fyrte and nynt houre / & dyde lyke wyse. And
 he went oute aboute the eleuēth houre / and founde
 other standyng ydell / and sayde vnto thē. Why stā
 de ye here al the day ydell. They sayd vnto hym. By
 cause no man hath hyred vs. He sayde vnto theym.
 Go ye also in to my vynyarde & what soeuer shall
 be ryght / that shall ye receaue. When euen was co
 me / the lord of the vynyarde sayd vnto his Ste
 ward cal the labourers / & gyue thē theyr hyre / begin
 ne at the laste tyl thou cō to the fyrste. And they whi
 che were hyred about the eleuēth houre / cam & recea
 ued euery man a peny. Then came the fyrst / suppo
 synge that they shulde receaue more / & they lyke wy
 se receaued euery man a peny. And whē they had re
 ceaued yt / they grudged against the good man of the
 house sayeng. These last haue wrought but one hou
 re / & thou haste made thē equall vnto vs / which haue
 borne the burthen & hete of the daye. He answered
 to one of them sayēg frēde I do the no wronge / dyd
 dest thou nat agre with me for a peny. Take that whi
 che ys thy dutye / and go thy waye / I wyll gyue vnto
 this laste / as moche as to the / is it nat laifull for me
 to do as me lysteth with myne owne is thyn eye euyl
 because I am good / so the last shal be fyrst / & the fyrst

The Pistels and Gospels

That be laste / for many are called / & fewe be chosen.

The Pistel on the Sōdaye of .lx. the second py-
stel to the Corinthyans and the .xi. chappyter. **G.**

Brethren suffre soles gladly by cause that
ye youre selues ar wyse / for ye suffre euen
yf a man brynge you in to bondage / if a mā
deuoure / if a man take / yf a man exalte hym selſe yf
a man smyte you on the face **I** speke as cōcernynge
rebuke as though we had ben weake howbeit whe-
ryn so euer any mā dare be bolde / **I** speake folyshe-
ly. **I** dare be bolde also. They are hebrues so am **I**
They are Israelytes / euen so am **I**. They are the
sede of Abraham / euen so am **I**. They are the miny-
sters of chryst. **I** speake as afole / **I** am more. In la-
bours more abundant of the in stryppes aboue mea-
sure / in pryson more plenteously / in dethe ofte of the
Jewes / fyue tymes receaued **I** / euey tyme .xl. stry-
pes saue one. Thysse was **I** beaten with roddeſ.
I was ones stoned. **I** suffrede thysse chyppe wyake /
nyght & daye haue **I** bē i the depth of the see i tozne-
ynge of ten. In pannels of waters / i pannels of robbers
in ieoperdyes of min owne nacyō / in ieoperdyes a-
mong the hethē. **I** haue ben i pannels i cytyes / i pa-
rels i wildernes / i pannels i the see i pannels amōge
false brethē in labour & trauayle / i watchyng of ten;
in hūgre: i thysst in fastyng often: in colde & i naked-
nes: besyde the thynges which out wardely happē vn-
to me: **I** am cōbred dayly and care for all congrega-
cyōs **U**ho is sycke: and **I** am nat sycke who is hur-
te i fayth: and my hert burneth nat yf **I** must nedes
reioyce: **I** wyll reioyce of myne infirmities. **G**od
the father of oure lord iesus chryst / whiche is blyssed
for euermore knoweth that **I** ly nat.

The Gospell on the Sōdaye of .lx. The .viij.
chappyter of Luke. **A.**

A When moche people were gathered to gyther: and were come to Iesus oute of the cytyes: he spak by a similitude. A sower went out to sow his sede. And as he sowed: some fel by the way syde: and it was troden vnder fete: and the foules of the ayre deuoured yt vp and some fel on stones: and as soone as it was spronge vp: yt wyddied away bycause it lacked moystnes: and some fell amonge thornes: and the thornes spronge vp with it: and choked it. And some fell on good grounde: and spronge vp and bare fruyt an hondred folde. And as he sayde these thynges: he cryed: he that hath eares to heare: let hym heare: his dyscyples asked hym: sayenge: what maner symplytude this shulde be: and he sayde: vnto you it is gyuen to knowe the secretes of the kyngdome of god: but to other in similitudes: that when they se: they shuld nat se and when they hear: they shuld nat vnderstande: the symplytude is this. The sede is the worde of god: those that are besyde the waye are they that heare: and afterwarde cometh the deuyl and taketh a waye the worde oute of theyr hertes: lest they shoulde byleue and be saued. They on the stones: are they whiche when they heare the worde receaue it wyth ioye: and these haue no rotes: whiche for a whyle byleue: & in tyme of temptacyon goo awaye. That whiche fell amonge thornes: are they whiche heare & go forth: and are choked with care and ryches & voluptuous lyuing: & byng forth no fruyte. That i the good grounde: they are which with a good & pure hert: heare the worde and kepe it: and byng forth fruyte with patience.

The Bystell on the Sonday of .i. the fyrste Bystell to the Corynthyans. The. xiiij. chapter. A.

The Pystels and Gospels

Brethre thoughe I speake with the tonges of men and angels / & yet had no loue I were euē as souēdyng brasse and as a tynklynge cymball. And though I coulde prophesy / and vnderstode al secretes / and all knowlege / ye yf I had all sayth so that I coulde moue mountaynes out of theyr places / & yet had no loue / I were nothyng. And though I be loved al my goodes to fede the poore / and though I gaue my body euē that I burned / and yet haue no loue / it profyteth me nothing / loue suffreth lōg and is curteous / loue enuyeth nat / loue doth nat frowardly / swelleth nat / dealeth nat dysonestly seketh nat her owne / is nat prouoked to angre / thiketh nat euyl / reioyceth nat in iniquite / but reioyceth in the trueth suffreth all thīge / byleueth all thīges / hopeth all thynges / and endureth in all thynges. Though that the pphesying sayle / other tōges shall cease / or knowlege vanyssh away / yet loue falleth neuer away / for our knowlege is vnparfyte / and our prophesying is vnparfyte / but whē that whiche is parfyte is cōe / thē that which is vnparfyte shalbe done away / when I was a chylde I spake as a chylde. I vnderstode as a chylde / I imagyned as a chylde / but as sōe as I was a mā I put away all chyldeyshenes / now we see in a glasse euē i a darke speakige / but whē shall we see face to face. now I know vnparfytly But whā shall I knowe euē as I am knowē / nowe abyderth / sayth / hope / & loue / euē these thre / but the chefe of thē / is loue.

The Gospell on the Sonday of .i. The xviij. Chappter of Luke. ff



Iesus toke vnto him the twelue and sayde vnto thē beholde we go vp to Ierusalē / & all shall be fulfilled that are wyrtē by the pphetes of the sones of mā / he shall be deliuered vnto the gentyls / & shall be mocked / & shall be

despytefully entreated / & shall be spetted on / & when they haue scourged hym / they wyl put hym to deth / and the thyr d day shall he arylse agayn. They vnder stode none of these thynges & this sayinge was hyd from thē / and they perceyued nat the thynges which were spoken / it cā to passe / as he was come nye vnto Jerico / a certayne blynde man sate by the waye syde beggyn / and when he herde the people passe by / he asked what it meante. They sayde vnto hym / that Iesus of nazareth went by / and he cryed sayeng. Iesus the sone of Dauid haue mercy on me / and they whiche went befoze rebuked hym / bycause he shuld hold his peace / and he moche the more cryed. The sonne of Dauid haue mercy on me. Ies^{us} stod styll / and commaūded hym to be brought vnto hym / and when he was come nere / he asked hym sayenge.

What wilt thou that I do vnto the / and he sayde / lorde that I maye receaue my syght / Iesus sayd vnto hym Receaue thy syght / thy fayth hath saued the / & imedyatly he sawe & folowed hym pray synge god / & al the people when they sawe it / gaue laude to god.

C The Pystell on on Althe wednysday. The seconde chaptyer of Iohel. D.

O Are lorde sayth turne to me with all your hertes / in fastyng and lamentacyon / & teare your hertes / & nat youre garmētes / and turne vnto the lorde your god / for he is full of mercy / and compassyō / long per he be angry / & great in mercy / and repenteth whē he is at the poynt to punysshē / who can tell whether thē lord wyl turne and haue compassyon & shall leaue after hī a blyssyng / sacrifice and drynke / offryng vnto the lord your god. Blow a trompet in Syon proclayme fastyng / and call a cōgregacyō / gather the people to gyther / byng thou the elders to one place / gather the yonge chyl-

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Dre & they that sucke the brestes to gyther / let the byp
de grome come out of hys chambze / & the bypde out
of her parloure / let the preestes that mynyster vnto
the lord / wepe by twene the porche & the alter / & saye
spare lorde thy people and delyuer nat thyne enbery
taunce vnto rebuke that the hethen shulde raygne o-
uerthē / why shuld they say / amōg the nacyōs / where
is theyr god. And the lorde enuyed for his laudes sa-
ke / & had cōpassyō on his people & the lord answered
& sayde vnto his people behold. I set you corne newe
wyne & oyle / that ye shal be satisfyed ther with ney-
ther wyll I delyuer you any more vnto the hethen.

C The Gospell on Alshedwednysday. The. vi. cha-
pyter of Mathewe. B.



Wilt sayd vnto hys discyples when
ye faste / be nat sadde as the hypocri-
tes are / for they disfigure theyr fa-
ces that it myght appere vnto men
that they faste. Merely I saye vn-
to you : they haue theyr rewarde.
But thou when thou fastest : anoynt
thyne heed : and wasshe thy face : that it appere nat
vnto men how that thou fastest : but vnto thy father
that is in secret : and thy father whiche seythe in se-
crete : shal rewarde the openly. Gather nat trea-
sure to gyther on erth : where ruste and mothes cor-
rupte : and where theues breake through & steale but
gather the treasure to gyther in heuē : where neyther
rust : nor mothes corrupt : & wher theues neyther bre-
ke vp nor yet steale : For wher soeuer youre treasure
ys : there wyll youre hertes be also.

C The Pystel on the fyrst Sondaye i Lent / the se-
conde pystell to the Corynthyans The. vi.
chapiter. A.

Brethren we exorte you the ye receaue nat the
 grace of god in vayne / for he ſayth I haue her
 de the in a tyme accepted / & in the day of ſaluacyon
 haue I ſuckered the. Beholde now is the well acce-
 pted tyme / beholde now is the daye of ſaluacyon / let
 vs gyue no mā occaſyō of euyl / that i oure offyce be
 foude no faulte but i al thiges let vs be haue oure ſel-
 ues as the miniſters of god. I moch paypēce / i aſſy-
 cyōs / i neceſſyte / i anguyſhe i ſtrypes / i pryſōmēt / i
 ſtryfe i labour / i watche / i faſtig / i purenes / i know-
 ledge / i lōge ſufferyng / i kyndnes / i the holy ghoſt / i
 loue vnfayned / in the wordes of trueth / i the power
 of god / by the armure of ryghtwyſenes on the ryght
 hāde / & on the lyft hāde i honoure & diſhonour / i euyl
 repoſte and good repoſte / as diſcepuers / & yet true /
 as vnknoſen / as dyenge and beholde we yet lyue /
 as chaſtened and nat kyled / as ſorowynge and yet
 alway merie. as poore & yet make many ryche / as
 haupng nothyng / and yet poſſeſſyng all thynges.

The Goſpel on the fyrſt Sonday in Lent the
 iiij. chapter / of Mathew. A.

When Jeſus was lede away of the ſpi-
 rite into wylernes to be tempted of
 the deuyll. And when he hadde faſted
 forty dayes and forty nyghtes / at the
 laſte he was an hungred. Then came
 vnto hym the tempter / and ſayde: if thou be the ſo-
 ne of god / commaunde that theſe ſtones be made
 breade. He answered and ſayde. It is wyrtten / man
 ſhall nat lyue onely by breade / but by euery worde
 that procedeth out of the mouth of god. Then the
 deuyll toke hym vp in to the holy cyte / and let hym
 on a pynacle of the temple and ſayde vnto hym
 if thou be the ſone of god / caſt thy ſelfe downe / for
 it is wyrtten / he ſhal gyue his angels charge ouer

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the / & with theyr handes they shal holde the vp that thou dast nat thy fote agaynst a stone. Jesus sayde to hym / this is wyttē also. Thou shalt nat tēpte thy lorde god. The deuyl toke hym vp agayn and let hym in to an excedyng hie mountayne / and she wed hym al the kyngdomes of the world and al the glory of them / & sayd vnto hym / al these wyll I gyue the / yf thou wilt fall downe & worshyp me. Then sayd Jesus vnto hym / auoyde Sathan for it is wytten. Thou shalt worshyp thy lorde god / and hym only. Chalte thou serue.

The Pystell on the seconde sonday in Lent / the fyrst pystel to the Thessalonyās. The fourth chap. **A**

We beseeche you brethrene / & exorte you in the lord Ies^s that you encrease more & more / euē as ye haue receaued of vs / how ye ought to walke & to please god / ye remēber what commaundementes / we gaue you i the name of the lord Iesu chryst / for this is the wyl of god / euē that ye shulde be holy / and that ye shuld absteyne from fornicacyon / that euery one of you shulde knowe howe to kepe hys vessel in holynes and honoure. And nat in the lust of concupysens / as do the heathē whiche knowe nat god that no man go to farre and defraude his brother i bargayning / because the lord is a vēger of al suche thynges / as we told you before tyme / & testyfyed vnto you / for god hathe nat callede vs vnto vncleennes. but vnto holynes in Chryst Ies^s our lorde.

The Gospel on the seconde Sōday in Lent the .xv. chapiter. of Mathewe. **E**



Iesus went thēce and departed in to the costes of Tyre & Sydō. And beholde a woman whiche was a Cananite came out of the same costes and cryed vnto hym / sayeng / haue mercy on me lorde

the ſone of Dauid / my doughter is petypouſly vexed
with a deuyl And he gaue her neuer a word to anſwe
re. The came to hym his dyſcyples & beſought hym
ſayēg / ſend her away / for ſhe foloweth vs cryenge /
he answered & ſayd. I am nat ſent / but vnto the loſte
ſhepe of the houſe of Iſraell. The ſhe came and wor
ſhypped hym / ſayēg / maſter / ſucker me / he anſwe
red & ſayde it is nat good / to take the chylidrens bried
& to caſt it to the whelpes / ſhe answered and ſayde it
is truth / neuertheles the whelpes eate of the crōmes
whiche fall from theyr maſters table The Jel^s an
ſwered & ſayd vnto her. O womā great is thy fayth /
be it to the euen as thou deſyreſt / & her doughter was
made hole / euen at that ſame houre.

C The Poſtel on the. iij. Sondaye in Lent to the
Ephelyans the. v. chapyter. A.

B Rethene be ye folowers of god as dere chyl
dren / & walk i loue euen as Chryſte loued vs / &
gaue hi ſelfe for vs / an offryng & a ſacrifyce of aſwe
te ſauer to god / ſo that fornicacyon & al vncleannes or
couetouſnes be nat ones nained amōg you / as it be
cometh ſayntes / neyther fylthynes / neyther folyſſhe
talkyng neyther geſtyng / whiche are nat comely /
but rather grynng of thākes for this ye know / that
no womōger: other vncleane perſone / or couetous
perſone whiche is the worſhypper of images / hath
any inherytaūce in the kyngdome of Chryſte and of
god. Let no mā deceyue you with vayne wordes / for
thorowe ſuch thynges cometh the wraſthe of god /
vpon the chylidren of vnbyleue. Be nat therfore cō
panyons with them / ye were ones darkneſſe: but are
nowe lyght i the lord / walke as chylidre of lyght for
the fruyte of the ſpyrte / is in al goodnes ryghtwyl
nes and trueth. **C** The Goſpell on the. iij. Son
day in Lent the. xi. chapyter of Luke. L.

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Jesus was a castynge out a deuyll / whiche was donne And it foloweth when the deuyll was gone out / the dome spake and the people wondred. Some of the sayd he casteth out deuylls / by the power of Belzebub / the cheyfe of the deuylls and other tempted hym sekynge of hym a sygne from heuen he knewe theyr thoughtes and sayde vnto them. Every kyngdome at debate wythin it selfe shall be desolate And one house shall fall vpon an other. So if Sathan be deuyded with in hym selfe / how chal his kyngdome endure / because ye saye that I cast out deuylls by the power of Belzebub / if I by the power of Belzebub caste out deuylls / by whose power / do youre chyl dren caste them oute Therfore that they be your iudges / But if I with the synger of god caste out deuylls / no doubte / the kyngdome of god is come vpon you when a strong man armed watched hys house. That he posselleth / is in peace but when a stronger then he commeth vpon hym / and ouercommeth hym he taketh from hym his harnys wherin he trusted / and diuydeth his goodes he that is nat with me is agaynst me / and he that gathereth nat with me scattereth when the vncleane spirite is gone out of a mand / he walketh through waterlesse places sekynge rest / and when he fyndeth none / he sayeth I wyl returne agayne vnto my house whē se I came out / and when he commeth / he fyndeth it swept and garnysshed. The goeth he and taketh seuen other spirytes with hym worse then hym selfe & they entre in & dwell there. and the ende of the mā is worse then the begynnyng. It fortunēd as he thus spake a certayn woman of the company lyfte vp her voyce / and sayd vnto hym / happy is the wombe that bare the & the pappes which gaue the sucke / & he sayd

happy are they that beare the worde of god & kepe it.

The Wynter on myddlent Sondag. The. iij.

Chapiter to the Galathians.

L.

Brethren it is wyttē / that abrahā had two sones
the one by a bōde mayde / the other by a fre wo
mā ye & he which was of the bond womā was bozne
after the fleshe but he which was of the free womā
was bozne by pmyse which thynges betokē mystery
for these women are two Testamētes the one from
the mounte. Syna / which gendzeth vnto bondage /
whiche is Agar / for moūte Syna is called Agar / in
Arabia / & bozdzeth vpon the cyte whiche is now Je-
rusalē / & is in bondage with her chyl dren. But Je-
rusalē whiche is aboue / is free whiche is the mother
of vs all / for it is wyttē / reioyce thou bareyn that
bearest no chyl dren / breke forth & cry thou that tra-
uaylest nat / for the desolate hath many mo chyl dre-
ne then she whiche hath an husbāde. Brethren we
are after the maner of Isaac chyl dren of pmyse /
but as then he that was bozne carnally / psecuted hī
that was bozne spiritually. Euē so is it now / neuere
thelesse what sayeth the scripture. Cast awaye the
bōd womā & her sone / for the sone of the bōd womā
shal nat be heyre with the sone of the free womā So
thē brethē: we are nat chyl drene of the boūde womā
but of the free woman. **T**he Gospell on myz-
delēt Sondag. the. vi. chapiter of Iohan.

A



Jesus went his way ouer the see of Galy-
le nye to a cyte called tiberias / and a great
multytude folowed hym / bycause they
had sene the myracles that he dyd on thē
whiche were dysleasēd. Jesus went vp
in to a mountayne / and there he sate with
his dyscyples / and Easter a feast of the Jewes
was nye. Then Jesus lyfte vp his eyes and

L ij

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sawe a great company com vnto him and sayd vnto
 Philyp. whēse shall we bye breade that these myght
 eate. This he sayde to proue hym/for hī selfe knew
 what he wold do. Philyp answered hym. Two hō-
 dred penyworth of breade are nat sufficient for thē
 that euery man myght haue a lytell. Then sayd vnto
 hym one of his discyples. Andrew Symō peters
 brother. There is a lade here/which hath fyue bar-
 ley loues/and two fysshes but what is that amonge
 so many/ Iesus sayd/make the people to syt downe
 there was moke hape in the place. And the men late
 downe/i nombre aboute fyue thousāde. Iesus toke
 the breade & gaue tankes. And gaue to the discyples
 And his discyples/to thē that were set downe. And
 lyke wyse of the fysshes/as moche as they wold/whē
 they had eatē ynoughe he sayd vnto his discyples/ga-
 ther vp the broken meate that remaineth that no-
 thyng be lost. They gathered it togyther/and fylled
 twelue basketes with the broken meate of the fyue
 barley loues/whiche broken meate remainned vnto
 thē that had eten. Thē those men when they had se-
 ne the myracle that Iesus dyd/sayde. This is of a
 trueth/the prophet whiche shal come i to the worlde
¶ The Bystel on passyon Sondag. The. ix. cha-
 piter to the Hebrues. L.

Brethē Christ being an hye preest of good
 thynges to come came by a greater and a
 more pfyte tabernacle. nat made with han-
 des/that is to say nat of this maner bildyng neyther
 by the blode of Gotes and Calues/but by his owne
 blode/he entred ones for all in to the holy place and
 foude eternal redēpcyon/for if the blode of Oxen &
 of Gotes/and the ashes of an Heyfer when it was
 spryncled/purified the vncleane as thouchyng the
 purifyenge of the fleche/how moche more shal the

blode of Chyſte / which thowowe the eternal ſperite
offred hi ſelfe without ſpot to god / poure oure cō-
ſcyēces frō deed woꝝkes foꝝ to ſerue the lyuyng god
and foꝝ this cauſe is he the medyatoure of the newe
Teſtament / that thowow death whiche chaunſed foꝝ
the redempcyō of thoſe trāſgreſſyons the were ī the
fyꝛſte Teſtamēt they whiche were called myght res-
ceauē the promyle of eternall inherytaunce.

¶ The Goſpell on Paſſyō ſonday. The. viij. cha-
piter of Iohan. F.

Ieſus ſayde vnto the cōpany of the Jewes
& the hye pēſtes / which of you can rebucke
me of ſynne / if I ſay the trueth / why do nat
ye byleue me / he that is of god heareth god-
des woꝝdes ye therfoꝝ heare thē nat / by-
cauſe are nat of god. Thē answered the Jewes and
ſayd vnto him: ſay we nat wel / that thou arte a ſama-
ritane & haſte the deuyl. Jeſus answered: I haue
nat the deuyl / but I honour my father & ye haue diſ-
honoured me. I ſeke nat myn owne prayſe but the-
re is one that ſeketh & iudgeth Merely verely. I ſaye
vnto you yf a man kepe my ſayenges / he ſhall neuer
ſe deth. Thē ſayd the Jewes to hym / now know we
that thou haſt the deuyl. Abrahā is deed / & alſo the
pphetes / & yet thou ſayeſt yf a mā do kepe my ſayen-
ge he ſhall neuer taſte deth / arte thou greater then
oure father Abrahā / whiche is deed / & the pphetes
ar dead / whō makeſt thou thy ſelfe? Jeſ' answered
yf I honour my ſelfe / my honour is nothige woꝝth /
it is my father that honoureth me / whiche ye ſay is
your god / & yet haue ye nat knowē hi / but I knowe
hym / and if I ſhulde ſay I knowe hym nat. I
ſhuld be a lyer / lyke vnto you / but I knowe hym /
and kepe his ſayenge / pour father Abrahā was glad
to ſe my dāye / and he ſaw it & reioyleth. Then ſayde

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the Jewes vnto hym. Thou art nat yet. i. yere olde /
& hast thou sene Abraham? Iesus sayd vnto the We
rely verely I say vnto you yer Abraham was / I am
The toke they by stones to caste at hym / but Iesus
hyd hym selfe and went out of the temple.

The Bystel on Palme Sondaye. The seconde
Chapiter to the Phylippians. A.

Brethren let the same mynd be in you / the whi
che was in Chyyst iesu. Whiche seynge i the
shape of god and thought it not robbery to be equal
with god. Neuerthelesse he made hym selfe of no re
putacyon / & toke on hym the shape of a seruaunt and
became lyke vnto men / & was founde in his apparell
as a man / he humbled hym selfe & became obedyent
vnto death / euē the death of the crosse / wherfore god
hath exalted hym / and gyuen hym a name aboue all
names / that in the name of iesus shulde euery knee
bowe / both of thynges in heuē / and thynges in erth /
and thynges vnder erth / and that all tonges shulde
confesse / the iesus Chyyst is the lord vnto the pray
se of god the father.

The passyon on palme Sonday. The. xxvi.
Chapiter of Mathewe. A.



Iesus sayde vnto his discyples ye
know that after. ij. daye shal be
Eastera the sone of mā shall be de
lyuered for to be crucyfied / them
assembled to gyther the chiefe pree
stes and the scribes / and the elders
of the people in to the palays of the
hye preest whiche was called Cayphas / and helde a
counsell / howe the myght take Iesus by subtylte /
and kyl hym / but they sayde / nat on the holy daye /
lest any trouble aryse amonge the people / when Ie
sus was i Bethany in the house of Symon the lpps

per/there cā vnto hym a woman/whiche had an alabaster box of precyous oyntment / and powred it on his hede as he sate at te bourde / when his discyples sawe that they had indignacyon/sayenge / what neded this wast: this oyntment myght haue ben well solde/ & gyue to the pooze/whē iel^s vnderstode that/ he sayd to them why trouble ye the womā She hath wrought a good worke vpon me / for ye shall haue pooze folke alwayes with you / but me shall ye nat haue alwayes. And in that she casted this oyntment on my body/ she dyd it to burye me with all. Verely I say vnto you/where soeuer this Gospel shal be pached thzough out al the world/there shal also this that she hath done/be tolde for a memoyall of her. Thē one of the twelue called Judas yscarioth wēte vnto the chiefe preestes/ & sayde / what wyl you gyue me/and I wyl delyuer hym vnto you/and they apoynted vnto hym thyrty peces of syluer/ & from the time he sought oportunitie to betray hym. The fyrst daye of swete breade the discyples cam to iesus sayeng vnto hym where wylt thou that we prepare for the to eate the Paschall lābe/and he sayd go i to the cyte/vnto suche a man / and say vnto hym the mayster sayth my tyme is at hāde I wyl kepe myn Easter at thy house with my discyples / & the discyples dyd as Iesus had apoynted them / and made redy the Easter lambe/when the euen was come/he sate downe with the. xij. And as they dyd eate he sayde, Verely I say vnto you/that one of you shal betraye me/and they were excedynge sorowfull/and began euery one of them to say vnto hym/is it I mayster/ he answered & sayde. He that depeth his hand with me in the dyshe shal betray me the sōne of mā goeth as it is wyptten of hym / but wo be to that man by whom the sone of man shal be betrayed / it had ben

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good for that man / if he had neuer ben bozne. Then
 iudas whiche betrayed hym / answered & sayd. Is it
 I mayster he sayd vnto hym: thou hast sayd as they
 dyd eate / iesus toke breade & gaue tankes / brak it / &
 gaue it to the discyples & sayde / take eate / this is my
 body and he toke the cup / and thanked / and gaue it
 them / sayenge drynke of it euery one / for this my
 blode of the new Testament / that shall be shed for
 many / for the remyssyō of synnes I saye vnto you /
 I wyl nat drynke hencforth of this fruite of the
 vyne tree / vntyl that day whē I shal drynke it newe
 with you in my fathers kyngdom / & when they had
 sayd grace: they went out in to moūt Olyuete. Thē
 sayd Iesus vnto thē al ye shal be offēded by me this
 nyght for it is wyrtten I wyl smyte the shepeherde
 and the shepe of the flocke shalbe scattered abrode:
 but after I am rylen agayn: I wyl go before you in
 to Galyle. Peter answered & sayde vnto hī: though
 al men shuld be offēded by the: yet wold I be neuer
 offēded. Iesus sayd vnto hym. Verely: I saye vn-
 to the: that this same nyght before the coke crowe
 thou shalt deny me thryse. Peter sayd vnto hym / yf
 I shuld dye with the: yet wold I nat deny the: lyke-
 wyle also sayd al the discyples. Then went iēs^s with
 then in to a place whiche is called. Bethsemane: and
 sayde vnto the disciples: syt ye here: whyle I go and
 pray yonder: & he toke with hym. Peter & the two so-
 nes of zebede: and began to ware sorowfull: and to
 be in agonie. Then sayd iesus vnto then: my soules
 is heuy euen vnto the deth: tary ye here and watche
 with me. And he went a lytel aparte: and fel flatte
 on his face: and prayed sayeng. O my father yf it be
 possyble let: this cuppe passe frō me: neuertheles: nat
 as I wyl: but as thou wylt: & he came vnto the discy-
 ples: and founde them a slepe and sayde to peter,

What coulde ye nat watche with me one houre:
 watche and pray: that ye al nat into temptacyon:
 the spiryte is wyllyng: but the flesshe is weake.
 He went away ones more & prayed/sayēg. O my fa-
 ther/ys this cuppe cam nat passe away from me /but
 that I drynke of it/thy wyl be fulfylled / & he cam &
 founde thē aslepe agayn/for theyr eyes were heuy/&
 he left them & wēt agayne & prayed the thyrde tyme/
 sayeng the same wordes Then came he to his discy-
 ples & sayd vnto thē. Slepe hens forth & take youre
 rest/take hede the houre is at hande, & the sone of mā
 shalbe betrayed in to the hādes of synners. Kysse let
 vs be goyng/behold/he is at hād that shal betray me
 While he yet spake/loo Judas one of the twelue ca-
 me & with hym a great multytude/with swerdes and
 staues / sent frō the cheyf of the preestes & elders of
 the people/and he that betrayed hym/had gyuen thē
 a token/sayeng who so euer I kysse/that same is he:
 lay hādes on hym. And forth with all he came to Je-
 sus / and sayde. Hāyle mayster. And kysled hi / and
 Jes^{us} sayd vnto hi: Frend wherfore arte thou com.
 Thē cam they & layd handes on Jes^{us} & toke hi: And
 behold one of thē which were with Jesus stretched
 out his hand & drew his sword & stroke a seruaūt of
 the hye preest & smote of his eare. Then sayd Jesus
 vnto hi. Put vp thy sword i to his sheathe: for al that
 lay hād on the sword:shal perishe with the sword:ey-
 ther thinkest thou that I can nat now pray to my fa-
 ther & he shal gyue me mo thē. xij. legiōs of angeles:
 but how thē shuld the scriptures be fulfylled: for so
 must it be: The same tyme sayde Jesus to the mul-
 tytude: ye be come out as yt were vnto a thefe with
 swerdes and staues for to take me: I sate dayly te-
 ching i the temple amonge you: and ye toke me nat.
 All this was done that the scriptures of the pphetes

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myght be fulfilled. Then all the dyscyples forsoke hym: and fledde. And they toke Ies^{us} and led him to Cayphas the hye preest / where the scribes and the elders were assembled / and Peter folowed hym a farr of / vnto the hye pestes place. And went in / and satte with the seruauntes / to se the ende. The cheyf preestes / and the elders / and all the counsel / sought fals witnes agaynst iesus for to put hym to death / but founde none / in so moche that when many fals wytnesses came / yet founde they none. At the last came two fals wytnesses and sayd. This folow sayd I can destroye the temple of god and buylde it agayn in. iij. dayes. And the cheyf preest arose and sayd to hym / answerest thou nothyng / how is it that these bere witnesse agaynst the / But iesus helde his peace. And the cheyf preest answered & sayd to hi I charge the in the name of the lyving god / that thou tel vs whether thou be Christ the soe of god. Ies^{us} sayd to him / thou haste sayde / neuertheles I say vnto you / here after chal ye se the sone of man / sittynge on the ryght hande of power / and come in the cloudes of the skye. Then the hye preest rent his clothes / sayeng. He hath blasphemed / what nede we of any moo wytnesses / beholde / now ye haue herde his blasphemy / what think ye. They answered and sayde: he is worthy to dye / then spatte they in his face / and buffeted hym with fystes / and other smote hym with the palme of theyr handes on the face / sayeng / Tel vs thou Christ: who is he that smote the. Peter satt without in the palayes / and a damseel came to hym sayenge. Thou also wast with iesus of Galyle but he denied before them al sayeng I wote nat what thou sayest. And whē he was gone out ī to the porche / another wēche sawe hym / & sayde vnto thē that were there. This folowe was also with iesus of nazareth / & agayne he denied

with an othe that he knew nat the man. And after a whyle came vnto hym they that stode by / & sayd vnto Peter / Surely thou arte euē one of thē / for thy speache bewrayeth the. Thē begā he to curse / & to sweare that he knewe nat the man. & immediatly the cocke crewe / and Peter remēbred the wordes of Iesu whē he sayd vnto hī / Before the cocke crew / thou shalt deny me thryse. And wēt out at the doyes / and wepe bytterly when the mornynge was come al the cheyf preestes and the elders of the people helde a counsell agaynst Iesu / to put him to deth / & brought hī boude & delyuered hī vnto Pōcius Pilate the debyte. Thē when Judas which betrayed hym / sawe that he was cōdēpned / he repēted hym self. And brought agayn the. xxx. plates of syluer to the hye preestes & elders sayenge. I haue synned / betrayenge the innocēt bloode. And they sayd what is that to vs / se thou to that: And he cast downe the syluer plates in the temple & departed / & went and hōge hym selfe / and the cheyfe preestes toke the syluer plates and / sayed / It is nat laful for to put them in to the treasury / bycause it is the pryce of blode / and they toke counsell / and bought with them a potters felde / to burye straungers in / wherfore the felde is called the felde of blode vnto this daye. Them was fulfyllled that whiche was spoken by Jeremy the prophet sayenge / and they toke. xxx. syluer plates / the pryse of hym that was valued / whom they bought of the chyldren of Israel / and they gaue them for the potters felde / as the lorde appoynted me. Iesus stode before the debite / and the debite axed hym / sayenge / Art thou the kyng of the Jewes. Iesus sayde vnto hym. Thou sayest / and whē he was accused of the cheyf preestes and elders / he answered nothyng / Then sayde Pilate vnto hym / herest thou nat how many thynges

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they laye agaynst the / and he answered to hym neuer a worde in so moche that the debite meruayled greatly. At the feest the debite was wont to delyuer vnto the people a prisoner / whom they would desyre. He had then a notable prisoner called Barrabas / & when they were gathered togyther / Pylate sayd vnto thē: whether wyll ye that I / gyue lose vnto you / Barrabas or Iesus whiche is called Chryste / for he knew wel / that for enuye they had delyuered hi whē he was set downe to gyue Iudgement his wyfe sent to hym sayēge. Haue thou nothyng to do with that iust mā / for I haue suffred many thynges this daye in a dreame aboute hym. But the cheyf preestes and the elders had perswaded the people / that they shulde are Barrabas / & shulde destroy Iesus. Then the debite answered and sayd vnto them. whether of the twayue wyll ye that I let lose vnto you / & they sayd Barrabas. Pylate sayde vnto thē what shal I do thē with iesus / whiche is called Chryste. They all sayde to hym / let hym be crucifyed. Thē sayde the debyte: what euyl hath he done. And they cryed the more / sayeng / let hym be crucifyed. whē Pylate sawe that he preuayled nothyng but that more busynes was made / he toke water and wasshed his handes befoze the people / sayenge. I am innocent of the blode of this iust person. And that ye shal se. Thē answered all the people & sayde. His blode be on vs / & on our chylde. Thē let he Barrabas lose vnto thē / & scourged iesus & delyuered hym to be crucifyed. Thē the souldyours of the debite toke Ies^{us} vnto the cōmenthal. And gathered vnto hym al the company / & they stripped hym / & put on hym a purple robe. And platēd a crowne of thornes / and put vpon his hedde / and a rede in his ryght hande. And bowed theyr knees befoze hym and mocked hym / sayenge / Hail

kyng of the Jewes / & spytte on hym / and toke the
rede & smote hym on the hed. And when they hade
mocked hym / they toke the robe of hym agayn and
put his owne reymment on hym / and lede hym awaye
to crucify hym. And as they came out / they foude a
man of Cyren / named Symō : hym they cōpelledē
to beare his crosse. † And when they cam vnto the
place / called Golgotha / that is to say / a place of deed
mens scrules they gaue hym vyneger to drynk men-
gled with gall / and when he tasted thereof / he wolde
nat drynke / when they had crucifyed hym / they par-
tede his garmētes / & dyd caste lottes to fulfyll that
was spoken by the prophet. They deuydede my gar-
mentes amōge thē / & vpon my besture dyd caste lot-
tes & they sate and watched hym there / & they set vp
ouer his hed the cause of hys deth wyrtten. This is
the kyng of the Jewes / and there were two theues
crucifyed with hym / one on the ryght hande / & ano-
ther on the lefte. They that passed by / reuplede hi /
waggyng theyr heedes / & sayenge / Thou that de-
stroyest the temple of god & buyldest it in thre dayes
saue thy selfe / yf thou be the sone of god / come dow-
ne frō the crosse / lyke wyse also the hye preestes moc-
kyng hym / with the scribes & elders sayde. He sa-
ued other / hym self he cā nat saue / yf he be the kyng
of Israel / let hym now come downe frō the crosse / &
we wyl beleue hym / he trusted in god / let hym deli-
uer hym now / yf he wyl haue hym / for he sayde I
am the sone of god. That same also the theues whi-
che were crucifyed with hym / caste i his teeth / from
the syxt houre was there darkenes ouer all the land
vnto the nyynth houre. And about the nyynth houre
Jesus cryed with a loud voyce / sayenge. Ely Ely
Lama Abathany. That is to saye My god / my god
why hast thou forsaken me / Some of thē that stode

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there / when they herde that / sayd This man calleth
for Helias. And strayt way one of them ranne and
tok a sponge and fylled it ful of vynegre / and put it
on a rede / and gaue hym to drynke. Other sayde / let
be / lette vs se whether Helias wyll come & delyuer
hym. Iesus cryed agayn with a loud voyce and yel-
ded by the ghost. And beholde the bayle of the tem-
ple dyd rent in twayne / from the toppe to the botto-
me. And the erth dyd quake. And the stones dyd rēt
and graues dyd open / and the bodyes of many sain-
tes whiche slept / arose and came out of the graues
after his Resurreccyon / and came in to the holy ci-
te / and appered vnto many / whē the Centurion and
they that were with hym watchyng. Iesus sawe the
earthquake & those thynges which happened / they
feared greatly sayeng / of a suerty this was the sone
of god. And many women were there / beholdyng
hym a farre of / which folowed Iesus from Galyle /
ministring vnto hi. Among which was Mary mag-
daleyne / & Mari the mother of James & Ioses / & the
mother of Iehudes chyldre. Whē the euē was come
there came a ryche mā of aramathia named Ioseph /
whiche also was Ies^s disciple he wēt to Pilate & beg-
ged the body of Iesus. Then Pilate commaunded
the body to be delyuered and Ioseph toke the body
and wrapped it in a cleane lynnyn clothe / and put it i
hys new tombe / which he had hewen out euin in the
rocke. And rolled a great stone at the doze of the Se-
pulchre / & departed And there was Mary magdalen
& the mother Mary sittig ouer agais̄t the Sepulchre

The Gospell on Palme. Sondaye.

The next daye that foloweth good fryday /
The hye preeſtes & Pharyſes got them ſel-
 ues to Pilate & ſayde. Syr we remembre
 that this deceauer ſayde whyle he was yet
 alque. After. iij. dayes I wyll ariſe agayn

ne. Commaunde therfore the Sepulchre be made sure / vntyl the thyrde daye / leest perauenture his disciples come and steale hym away / and saye vnto the people / he is rylen from death / and the laste errour be worse then the fyrst. Pilate sayd vnto the Take watche men / go and make it as sure as ye cā. And they went & made the sepulchre sure with watchemen / and sealed the stone.

¶ The Passyon on good frydaye. The. xviij.

Chappter of Iohan.

A.



Jesus went forth with his disciples ouer the broke Cedron wher was a gardeyne / into the whiche he entred with hys disciples. Judas also / which betrayed hym knew the place for Jesus oftymes resorted thither with his disciples. Judas thē after he hade receaued abōd of mē / & mynysters of the hye pestes & Pharises came thither with lāternes & fyrebrōdes & wepōs. Then Jesus knowyng al thinges that shulde come on hym went forth and sayd vnto them whom seke ye. They answered hym. Jesus of nazareth. Jesus sayd vnto them? I am he. Judas also which betrayed hym / stod with them / but as soone as he hade sayd vnto them I am he / they wēt backwardes and fell to the grounde and he asked them again. Whom seke ye. They sayde? Jesus of Nazareth. Jesus answered? I sayd vnto you / I am he / yf ye seke me / let these go theyr way / that the sayenge myght be fulfylled whiche he spake. Of them whiche thou gauest me / haue I nat lost one. Symō Peter had a sword / & drew it / & smote the hye preestes seruaūt & cut of his ryght eare. The seruaūtes name was Malchus. Thē sayd Ies^{us} vnto Peter put vp thy sword i to the sheath. Chal I nat drynke of the cuppe

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Cwerd i to the Cheath Chal I nat drynke of the cuppe
whiche my father hathe gyuen me / Then the com-
pany & the captayn & the ministers of the Jewes to-
ke Iesus & bounde hym / and let hym away to Anna
fyrst / for he was father in law vnto Laphas whiche
was the hie preest that sam yere Laphas was he that
gaue counsel to the iewes that it was expedient / that
one man shulde dye for the people. And Symō Pe-
ter folowede Ies^s and another dysciple / that dysciple
was knowen of the hie preest / & went in with Ie-
sus i to the Palays of the hie preest but Peter stode
at the dore withoute. Thē went out the other dysciple
/ whiche was knowen vnto the hie preest / & spake
to the damsell that kept the dore & brought in Peter
Then sayd the damsell that kepte the dore / vnto Pe-
ter. Art nat thou one of this mans dysciples he sayd
I am nat. The seruauntes and the mynysters stode
there & hade made a fyre of coles / for it was colde / &
they warmede them selues. Peter also stode amon-
ge them / & warmed hym selfe. The hie preest axed
Ies^s of his dysciples & of his doctrine. Ies^s answe-
red hym: I spake openly i the worlde I euer taught
in the Synagoge & i the tēple whyther al the Jewes
resorted & i secrete haue I sayd nothyng / why axest
thou me / axe them whiche herde me / what I sayde
vnto them / beholde they can tel what I sayd. Whē
he had thus spoken / one of the ministers whiche sto-
de by / smote Iesus on the face sayenge / answerest
thou the hie preest so / Iesus answered hym / yf I ha-
ue euyl spoken beare wytnesse / of the euyl / yf I haue
wel spoken why smytest thou me. And Annas sent
hym bounde vnto Laphas the hie preeste. Symō
Peter stode & warmed hym selfe / & they sayde vnto
hym / arte thou nat also one of his dysciples. He de-
nyede it & sayde. I am nat. One of the seruauntes of

the hye preest/his cosen whose eare Peter smote of
 sayde vnto hym/dyd nat I se the i the gardeyn with
 hym. Peter denied it agayne/& immediatly the cocke
 crewe. Then led they Iesus from Caphas i to the
 hall of Iudgemente. It was in the mornynge/& they
 the selues wete nat in to the iudgemēt hall/lest they
 shulde be defyled/but that they myght eate the Pa-
 schall lambe. Pylate then went out vnto them/and
 sayde. What accusacyon brynge ye agaynste this
 man. They answered & sayde vnto hym yf he were
 nat an euyll doer/we wolde not haue delyuered hym
 vnto the. Then sayde pylate vnto the/take ye hym/
 & iudge hym after your owne lawe The Jewes
 sayd vnto hym/it is not lafull for vs to put any mā
 to deth. That the wordes of Iesus myght be fulfyl
 led/whiche he spake/sygnieng what deth he shulde
 dye. Then Pylate entred in to the iudgemente hall
 agayne & called Iesus and sayd vnto hym. Art thou
 the kynge of the iewes. Ies^{us} answered: sayeste thou
 that of thy selfe/or dyd other tel it the of me. Pylate
 answered: Am I a iewe. Thyne owne nacyon and
 hye pestes haue delyuered the vnto me. What hast
 thou done. Iesus answered. My kyngedome is nat
 of this worlde. yf my kyngdome were of this world
 then wolde my mynisters surely fyght that I shuld
 nat be delyuered to the iewes/But now is my kyng
 dome nat from hense. Pylate sayde vnto hym. Arte
 thou a kynge/Then Iesus answered Thou sayest
 that I am a kynge for this cause was I borne/& for
 this cause came I in to the world/that I shuld bea-
 re witnesse vnto the trueth/& al that are of the truth
 heare my voyce. Pylate sayd vnto hi/What thyn-
 ge is trueth/& whē he had sayd that/he wente out a-
 gayne vnto the Jewes/& sayd vnto the. I fide i hym
 no cause at al/Pe haue a custōe that I shulde delyuer

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you one lose at Easter. Wyll ye that I lose vnto
you the kynge of the Jewes. Then cryed they all a
gayne sayenge/ Nat hym but Barrabas/that Bar-
rabas was a robber. Then Pylate toke Iesus and
scourged hym/and the souldyours woude a crowne
of thornes and put it on his heed and they dyd on
hym a purple garment/and sayd. Hail kyng of the
Jewes and they smote hym on the face. Pylate
wente forth agayne/ & sayde vnto them. Beholde
I brynge hym forth to you/that ye may know/that
I fynde no faute in hym. Then came Iesus forth
wearing a crowne of thorne and a robe of purple / &
Pylate sayd vnto the/ beholde the man. When the
hye preestes & mynysters sawe hi/they cryed sayeng
Crucifye hi/crucifye hi. Pylate sayd vnto the. Ca-
ke ye hym and crucifye hym for I fynde no cause
i him. The Jewes answered him/we haue a lawe &
by our lawe he ought to dye/bycause he made hi sel-
fe the sone of god. When Pylate herde the sayenge/
he was the more afrayde/ & wet agayne in to the iud-
gemēt hall/ & sayde vnto Iesus. whense art thou but
Iesus gaue hym none answer. Then Pylate say-
de vnto hi/speakest thou not vnto me knowest thou
nat/that I haue power to crucifye the/ & haue power
to lose the. Iesus answered. Thou couldeste haue
no power at al agaynst me/except it were gyuen the
from aboue. Therefore he that delyuered me vnto
the/is more i synne/ & from then forth sought Pyla-
te meanes to lose him/but the Jewes cryed/sayeng.
If thou let hym go/thou art nat Cescars frende For
who soeuer makethe hym selfe a kyng / is agaynst
Cesar when Pylate herde that sayeng/he brought ie-
sus forth and sat downe to gyue sētēce in a place cal-
led the pauement/but in the Hebrewe tōge. Gabba-
tha/it was the Saboth even whiche falleth i the eas-

After feest / & aboute the .vi. houre / he sayde vnto the
 Jewes / behold your kyng. they cryed away with hi
 awaye with hym crucifye hi. Pylate sayd vnto the
 Chal I crucifye pour kyng. The hye pestes answered
 we haue no kyng but cesar. The delyuered he hym
 vnto the / to be crucified / and they toke Iesus & led
 de hym away & he bare hys crosse / & wente forth in
 to a place called the place of deedmens sculles / wher
 che is named i hebrew Golgotha / wher they crucy
 fied hym / & two other with hi / on eyther syde one : &
 Iesus in the myddes / & pylate wrote his tytyle / & put
 it on the crosse. The wrytyng was Iesus of Nazareth
 kyng of the Jewes. Thys tytyle tede many of
 the Jewes / for the place where Ies^s was crucified /
 was nye to the Lytie. And it was wrytē / i hebrew /
 Greke / & Laten. Then sayde the hye preestes of the
 Jewes to pylate. wryte nat kyng of the Jewes / but
 that he sayd I am kige of the Jewes. pylate answered
 what I haue wryttē that I haue wryttē. The the
 souldyours / whē they had crucified Ies^s toke his
 garmētes & made foure partes / to euery souldyout
 a parte / and also his cote the cote was without seme
 wrought vpon thowowe out / & they sayd one to ano
 ther / let vs not deuyde it / but caste lottes who shal ha
 ue it. That the scripture myght be fulfilled whiche
 sayth They parted my raymēt among thē / & on my
 cote dyd cast lottes & the souldyours dyd suche thyn
 ges in dede. There stode by that crosse of Iesus his
 mother / & his mother syster / Mary the wyfe of Cleo
 phas & Mary Magdaleyne. whē iesus sawe his mo
 ther & the dysciple stādyng whom he loued / he sayd
 vnto his mother. A woman beholde thy sone. Then
 sayde he vnto the dysciple / beholde thy mother / and
 from that houre the dysciple toke her for his owne.
 After that whē ies^s perceaued that all thynges were

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perfourmed that the scripture myght be fulfilled/
he sayde. I thurst / there stode a vessell full of vyne-
ger by / and they fylled a sponge with vyneger / and
bounde it about with ylope / and put it to his mouth
as sone as Ies^{us} had receaved of the vyneger he sayd
it is fynished / & bowed his heed & gaue vp the gost.
The Jewes them bycause it was the Sabothe euē
that the bodyes shulde not remayne vpon the crosse
on the saboth day / for that saboth day was an hye
day / besought Pylate that they legges myghte be
brokē & that they myght be takē downe Then came
the souldyours and brake the legges of the fyrst / &
of the other whiche was crucified with ies^{us} but whē
they came to ies^{us} and sawe that he was deest al redy
they brake not his legges but one of the souldiours
with a spere thruste hym in to the syde / & forth with
came there out blode & water / & he that sawe it bare
reorde / & his reorde is trewe / & he knoweth that
he sayth true / that ye myght beleue also These thin-
ges were done that the scripture shuld be fulfilled.
Ye shal not breake a boē of hī / & agayne another scri-
pture sayth. They shal loke on hī / whōe they p^{ro}phesied.

¶ The Gospell on good friday.

After that Ioseph of Aramathia / whiche was
a discyp^{le} of Ies^{us} / but secretly for feare of the
Jewes / besought Pylate that he myght take downe
the body of Iesus & Pylate gaue hym lycence / and
there came also Richodem^{us} whiche at the begyn-
nyng came to Iesus by nyght & broughte of myrr
and Aloes myngled togyther about an. L. pounce
weyght. Thē toke they the body of Iesu & woude it
in lynnyn clothes with the odoures as the maner of
the Jewes is to bury / & in the place where Ies^{us} was
crucified was a gardeyn and in the gardeyn a newe
sepulchre wherin was neuer man layde. There layde

they Iesus bycause of the Jewes saboth eue for the sepulcre was nyeat hande.

The ystel on Easter day the fyrst ystel to the Lozynthpans. The. v. chapiter. L.

Brethrene pouрге the olde leuen / that ye may be newe dow as ye are swet breade. For christ our Easter labe is offred vp for vs. Therefore let vs kepe holy day / not with olde leuen / nether with the leuen of malycyousnes & wyckednes / but with the swete breade of purenes and trueth.

The Gospel on Easter day. The. xvi. chapiter of Marke. A.

Mary magdalayne and Mary Jacobi & Salome / bought odures / that they myght coe & anoynte Ies^s. And erely in the mornynge the next day after the Saboth daye / they came vnto the Sepulcre / whē the sōne was rysen & they sayd one to another / who shall rolle vs awaye the stone frō that doze of the Sepulcre. And when they loked / they saw how the stone was rolled away for it was a very great one. And they went in to the Sepulcre / and sawe a yonge man syttinge on the ryght syde clothed in a long whyte garment & they were abasshed. And he sayde vnto thē / be nat afrayde / ye seke Ies^s of Nazarethe which was crucifyed / he is rysen / he is nat here / beholde the place where they put hym but go your way / and tel his discyples and namely peter he wyl go before you i to Galyle / there shal ye se hym as he sayde vnto you.

The ystel on the monday in the Easter weke. The. x. chappyter of the Actes of the Apostels. F.

Peter stode vp amōg the people & sayd vnto them / ye knowe wel that Iesus christe was preached throughout al Iury / & begā in galile / after the baptyme whiche Iohn

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preached / howe god anoynted Iesus of Nazareth
with the holy ghost / & with power. Whiche Iesus
wēt about doynge good / & healing al that were op-
pressed of the deuyls for god was with hī and we are
wytnesses of al thynges / whiche he dyd in the lande
of the Jewes and at Ierusalē / whom they slewe / &
hong on tree / hym god reysed vp the thyrde daye / &
shewed hym opely / nat to al the people / but vnto vs
wytnesses chosē before of god / which eate and dran-
ke with him / after he arose frō deth. And he cōmaun-
ded vs to pache vnto the people & testifye that it is he
that is ordeyned of god a iudge of q̄cke & deed. To
hī gyue al the .pphetes wytnes / that thow we his na-
me shal receyue remissiō of synes al that byleue i hī.

The Gospell on the Mōdaye i the Easter weke
The .xiiij. chappter of Luke. C.

Two of the dyscyples of Iesus wente that
same daye to a castel which was frō ie-
rusalē about thye score forlonges / called
Emaus / and they talked togyther of al these thyn-
ges that had happened And it chaunced / as they com-
moned to gyther aud reasoned / that Iesus hym
selve drew nere / and wente with them but they
eyes were holden that they coulde not knowe hym
and he sayde vnto them. What maner of commu-
nycacyons are these that ye haue one to another as
ye walke and are sadde. And the one of them named
Cleophas answered and sayde vnto hym : art thou
onely a straunger in ierusalē / and hast nat knowen
the thynges which haue chaūsed there i these dayes
to whome he sayde what thynges / and they sayd vn-
to hym of Iesus of Nazareth whiche was a prophe-
te / myghty i dede & worde before god and all the peo-
ple. And howe the hye p̄estres and our rulers dely-

vnto them. These are the wordes whiche I spake vnto you/whyle I was yet with you that al must be fulfilled whiche were wyrtten of me in the lawe of Moyses / and in the prophetes / and in the psalmes. The opened he theyr wyrttes/that they myght vnderstāde the scriptures/and sayd vnto thē / th^o is it wyrttē / & thus it behoueth christ to suffre / & to ryse agayne from deth the. iij. day. And the repentaunce and remission of synnes shulde be preached i his name among al nacions.

The Wyrttell on the wednysday in the Easter weke. The. iij. cha. of the actes of the apostles. C.

Peter openyng hys mouth sayd / ye men of Israē & al ye that feare god. heare God of Abraham Isaac & Jacob / the god of our fathers hath glorified his sone Iesus / whō ye betraed & denied in the presence of pylate when he had iudged hym to be loth / but ye denyed the holy ghost & iust and desyred a murdurer to be gyuen you / & kyllēd the lord of lyfe whom god hath reysed frō deth / of the which we are witnesses / & nowe brethren I know that thorowe ygnorance ye dyd it / as dyd also your heddes / but god which shewed before by the mouth of al his prophetes that Christe shuld suffre / hath thus wylle fulfilled it. Repent therfore and tourne / that your synnes may be done away.

The Gospell on the wednysday in the Easter weke. The. xxi. Chapiter of Iohn. A.

After that Ies^{us} shewed hym selfe agayne to his disciples at the see of Tiberias and on this wyse shewed he hym selfe. There were to gyther Symon peter & Thomas whiche is called Didimus. And Nathanael of cana a cytye of galyle & the sōnes of zebedes / & two other of the disciples. Symon peter sayd vnto

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thē I go a fysshynge. They sayd vnto hym/we also
 wyl go with the. They wēt theyr way & entred in to
 a shyp strayte waye / and that nyghte caught they no-
 thyng / but whē the mornynge was now come iesus
 stode on the shore / neuertheles the discyples knewe
 nat that it was iesus. Ies^s sayde vnto thē / syrs haue
 ye any meate. They answered hym no & he sayd vn-
 to thē / caste out the net on the ryght syde of the shyp
 & ye shal fynde. They cast out & anone they were nat
 able to drawe it / for the multytude of fyshes. Then
 sayd the discypple whō Iesus loued vnto Peter / it is
 the lord. Abhā Simō Peter herde that it was the
 lord / he gyde his mātrel to hym for he was naked /
 & sprang i to the see the other discyples came by shyp
 for they were not farre frō lande / but as it were two
 hōdred cubytes & they drew the nette with fyshes
 As sone as they were come to lande / they sawe hote
 coles & fysh he layd therō / & breade. Ies^s sayd vnto thē
 brynge of the fysh which ye haue caughte Symō
 Peter stepped forth & drew the nette to lande full
 of greate fyshes an hondred and. liij. & for all there
 were so many / yet was nat the nette brake. Ies^s sayd
 vnto then / Come & dyne. And none of the discyples
 durste axe hī / what arte thou / for they knewe that it
 was the lord / ies^s thē came & toke breade & gaue thē
 and fysh lyke wylle. And this is now the thyrde tyme
 that Ies^s appered to his discyples / after that he was
 rylen agayne from death. ¶ The Bystel on the
 fyrst soday after Easter daye called low soday / the
 fyrste ppstell of Johan and the fyfte. chapyter.

Most dere beloued brethre all that is bozne of
 god ouercōmeth the worlde / & this is the vi-
 ctory that ouercōmeth the worlde / euē our fayth who
 is it that ouercōmeth the worlde / but he which byle-
 ueth that Ies^s is the sone of god. This Ies^s chryst

is he that came by water & blode / nat by water only / but by water & blode / and it is the ſpirite that bereth wytnelle / bycauſe the ſpirite is trueth / for there are thre which beare recorde i heuē / the father / the worde & the holy ghoſt / and theſe thre are one / for there are thre whiche beare recorde in earth. The ſpirite / the water / & blode / & theſe thre are one / yf we receaue the wytnelle of men / the wytnelle of god is greater / for this is the wytnelle of god / which he teſtified of his ſone he that byleueth on the ſōe of god / hath wytnelle in hym ſelfe.

The Goſpell on the fyrſt Sonday after Eaſter day called laue Sōday. The. xx. chap. of Johā. &

The ſame daye at nyght / whiche was the morowe after the Sabaoth day / when the dores were ſhutte where the diſciples were aſſembled to gyther for feare of the Jewes / came Jeſus / and ſtoode in the myddes / and ſayde to them. Peace be with you / and when he hade ſo ſayde / he ſhewed vnto them his handes / and his ſyde. Then were the diſciples glad / when they ſawe the lorde. Then ſayde Jeſus to them agayne. Peace be with you. As my father ſent me / euen ſo ſend I you / and when he had ſayde that / he brythed on them and ſayde vnto them. Receaue the holy ghoſt / who ſoeuers ſynnes ye reſmyt / they are reſmytted vnto them and who ſoeuers ſynnes ye retayne / they are retayned / but Thomas one of the twelue called Didimus : was nat with them when Jeſus came / the other diſciples ſayd vn to hym. We haue ſene the lorde / and he ſayde vnto them. except I ſe in his handes / the prynt of the nayles / and put my ſpynger in the hooles of the nayles / & thruſte my hāde i to his ſyde I wyll nat byleue. And after. viij. dayes. agayne / his diſciples were within:

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and Thomas with thē. Then cam Iesus when the
dores were shut & stode in the myddes / & sayd. Pea-
ce be with you. after that sayd he to Thomas / bryng
thy synger hyther / & se my handes / & brynge thy han-
de & thurst it in to my syde / & be nat faythlesse / but
byleuyn Thomas answered & sayde vnto hym. my
lorde and my god Iesus sayde vnto hym. Thomas
bycause thou hast sene me therfore thou byleuest.
Happy are they that hath nat sene / & yet byleue. And
many other sygnes dyd Iesus in the presence of his
discyples / which are nat wyttē in this boke. These
are wyttē that ye myght byleue that Ies^s is chryste
the sone of mā / and that i byleuyn / ye myght haue
lyfe thozowe his name.

The Pystel on the.ij. Sōday after Easter daye
the fyrst pystel of Peter. the.ij. chapiter. L.

Olt dere beloued brythre Chryste suffred
for vs / leuyn vs an insāple / that ye shuld
folowe his steppes / whiche dyd no synne /
neyther was there gyle fōūd i his mouth / wich whē
he was reupled / reupled nat agayn / when he suffred /
he thretened nat / but zmytted the cause to hym that
iudgeth ryghteously which hys owne selfe bare our
synnes in his body on the tree / that we shuld be dely-
uered frō synne & shuld lyue i rghtwysenes by who-
se strypes ye were healed / for ye were as sheape go-
yng astraye / but are now returned vnto the shepher-
de & byllhop of your soules.



In the Gospel on the secōde sōday
aft easter day. the. x. cha. of Johā. I
Iesus sayd to his dyscyples. I am
the good shepherd the good shepherd
gyueth hys lyfe for the shepe / an hy-
red seruaunt / whiche is nat the she-
pherd neither the shepe are his owne

ſeythe the wolfe commynge and leaueth the ſhepe
and flyeth/and the wolfe catchet them / and ſcat-
tereth the ſhepe . The hyred ſeruaūt flyeth/bycauſe
he is an hyred ſeruaūt / & careth nat for the ſhepe . I
am the good ſhepherde / & knowe mine / & am knowē
of myne . As my father knoweth me / euē ſo knowe
I my father / And I gyue my lyfe for the ſhepe / and
other ſhepe I haue whiche are nat of this folde / thē
alſo muſt I bryng / that they may heare my voyce / &
that theare may be one floke / and one ſhepherde .

The pſtell on the .iij . Sondaye after Eaſter
daye The fyrſte pſtel of peter the .ij . chappter . R .

Most dere beloued brethren I beſeche you as
ſtraungers & pylgrymes / abyſtayne frō fleſhly
luſtes / which fyght agaynſt the ſoule & ſe that ye ha
ue honeſt cōuerſacyon amōge the gētyles that they
whiche backbyte you as euyl doars may ſe youre
good workes & prayſe god i the daye of viſytacyon /
ſubmyt your ſelues vnto al maner ozdinaūce of mā
for the lordes ſake / whether it be vnto the kynge as
vnto the cheyfe heed / other vnto the rulers / as vnto
thē that are ſent of hym / for the punyſſhemēt of euyl
doars / but for the laude of thē that do well / for ſo is
the wyl of god / that ye put to ſilence the ignoraūce
of the folyſſhe mē / as free / & nat as haupng the liber
tye for a cloke of malpicyouſnes but euen as the ſer
uaūtes of god / honour al mien / loue brotherly felz
ſhypp feare god and honour the kynge / ſeruauntes
obey your mayſters with all feare / nat onely yf they
be good and courteous / but alſo thoughe they be
frowarde / for it commeth of grace in Chryſt ieſus
our lord .

The Goſpel on the .iij . Sonday after Eaſter
day the .xvi . chappter of Iohan . D .

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Iesus sayd to his discyples after a whyle ye shall nat se me and agayne after a whyle ye shall se me. for I go to the father/ them sayde some of hys discyples betwene them selues/ what is this that he sayth vnto vs. After a whyle ye shal nat se me / and agayn after a whyle ye shall se me / and that I go to the father. They sayde therfore what is this that he sayth after a whyle./ we can nat tell what he sayth. Iesus pceaued that they wold axe hym / and sayde vnto them. This is it that ye enquire of bytwene your selues / that I sayde after a whyle ye shal nat se me / and agayne / after a whyle ye shall se me. Merely verely / I say vnto you/ ye shall wepe and lament / and the worlde shal reioyce / ye shal sorowe/ but your sorowe shall be turned to ioye / A woman whē she trauayleth hath sorow/ bycause her houre is come / but as soone as she is deliuered of the chylde/ she remēbreth nomore the anguysshe. for ioy that a man is borne in to the worde. And ye now are in sorowe/ but I wyl se you agayn / And your hertes shal reioyse/ and poure ioye shal no man take from you.

¶ The Pystel on the.iiij. Sondaye after Easter day. The fyrst chapiter of James. L.



My dere beloued brethre every good gyfte and every perfyte gyfte / is from aboue and commeth downe/ from the father of lyght/ with whō is no varyablenes/ neyther is he chaūged vnto darkenes. Of his owne wyll begate he vs with the word of lyfe / that we shulde be the fyrst fruytes of hys creatures. Wherfore dere brethzen lette every man be swyfte to heare: slow to speke: & slow to wrath for the wrath

of mā worketh nat that whiche is ryghteous before god. wherfore saye a parte all fylthynes/al supfluyte of malprounes. And receaue with mekenes the worde that is grafted in you/whiche is able to saue your soules.

¶ The Gospel on the.iiij. Sondaye after Easter daye the.xvi. chapiter of Iohan. B.



Iesus sayde to his discyples now I go my waye to him that set me. and none of you areth me/whither goest thou/but bycause I haue sayde suche thynges vnto you/your hertes are ful of sorowe. Neuertheles I tell you the trueth/it is expedient for you that I go awaye for yf I go nat awaye/that comforter wyl nat come vnto you / but yf I departe I wyl sende hym vnto you. And when he is come/he wyl rebuke the worlde of synne/and of ryghtwysenes and of iudgement of synne/bycause they byleue nat on me: of ryghtwysenes bycause I go to my father/& ye shall se me no more. And of iudgemēt/bycause the cheyfe ruler of thys world is iudged all redye. I haue yet many thynges to say vnto you/but ye can nat beare them awaye now. Now be it when he is com I meane the spyryte of truth he wyl tech you all truth. He shall nat speake of hym selfe but what soeuer he shall heare/that shall he speke / and he wyl shew you thynges to come he shall gloryfye me/for he shall receaue of myne & shall shew vnto you. All thynges that the father hath/are myne. Therfore sayde I vnto you/that he shall take of myne and shewe vnto you.

¶ The Epistel on the.v. Sondaye after Easter day/whiche is the next sonday before the crosse dayes: the fyrst chappyter of Iames. D.

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Dost dere beloued brethren se that ye be doers of the worde / & nat hearers onely / deceauyng youre owne selues with Sophistrye for yf any heare the worde & do it nat / he is lyke vnto a mā that beholdeth his bodely face in a glasse / for as soone as he hath looked on hym selfe he goeth his waye / & hath immediatly forgotten what his fassion was / but who soeuer loketh i the parfyte lawe of lybertye & stynueth theryn (yf he be nat a forgetful hearer / but a doer of the worde) he shal be happye i his dede / yf any man amōge you seme deuoute / & refrayne nat his tōge / but deceyue his owne herte / this mānes deuocyon is in vayne. Pure deuocyon & vndefyled before god the father / is this. To visite the frēdles & wydowes in theyr aduersite / and to kepe hym selfe vnspotted from the worlde.

The Gospel on the .v. Sondag after Easter day whiche is the next sondaye before the Crosse dayes the .xvi. chapiter of Johan. E.



Jesus sayde vnto his discyples / verely verely I saye vnto you / what so euer ye shall aske the father in my name / he wyl gyue it you / hetherto haue ye asked nothyng in my name aske & ye shall receaue it that youre ioye may be full. These thynges haue I spoken vnto you i prouerbes / the tyme wyl come whē I shall speake no more to you i puerbes / but I shal shew you playnly from my father. At that daye shall ye aske in my name / & I saye nat vnto you that I speake vnto my father for you. For the father hi selfe loueth you / bycause ye haue loued me / & haue bylenued that I came out frō god. I wente out from the father & came in to the world. I leaue the world agayne / & go to the father. His discyples sayde vnto

hym: behold nowe speakest thou playnly / and thou
blest no prouerbes. Now we know that thou vnder
standest al thynges / & nedest nat that any man shul-
de aske the any questyon. Therfore byleue we that
thou comest from god.

The Pystell on Mondaye in the Crosse dayes.

The. v. Chappter of James. D.

Most der beloved brethre knowlege youre
fautes / one to another and praye one for
another / that ye maye be healed. The
prayer of a ryghteous mā auaylet moch / yf it be fer
uēt. Elias was a mā in daunger to trybulacyon as
we are / and he prayed in his prayer / that it myght
nat rayne And it rayned nat on the earth by the spa-
ce of thre yeres & fyre monethes & againe he prayeth
and the heuen gaue rayne / & the erth brought forth
her frute yf any of you erre from the truth and and
ther cōuert hym / let the same knowe / that he which
conuerted the synner frō goyng a straye out of his
waye / shall saue a soule from deth / and shall hyde
the multytude of synnes.

The Gospell on Monday in the Crosse dayes

The. xi. Chappter of Luke. B.

Iesus sayde vnto his discyples whiche of
you shulde haue a frende and shulde go to
him at mydnyght / and sayd vnto hym frē-
de lend me thre loues for a frēde of myne
is come out of the waye to me / & I haue
nothyng to set before hym & he within shuld answere
& sayde : trouble me nat / nowe the doxe is nowe
shyt / and my seruauntes are with me in the cham-
ber. I cā nat aryse and gyue them vnto the I say vn-
to you thoughe he wyl nat aryse and gyue hym by-
cause he is his frende yet bycause of his importuni-
te he wold ryse / and gyue hym as many as he deth /

The Bytels and Gbypels.

and I saye vnto you/aske/& it shall be geuen you.
Seke & you shal fynde knocke/& it shal be opened vn
to you for euery one that asketh receaueth/& he that
sekefh fyndeth/and to hym that knocketh shal it be
opened. Vt the sone aske breade of any of you/that
is a father/wyll he gyue hym a stone. Or if he aske
fyshe/wyll he for a fyshe gyue hym a serpet Or if he
aske an egge/wyl ye offre hi a Scorpyon? Vt ye the
which are euyl/cā gyue good gyftes vnto your chyl
dre: How moche more shal your father of heuē gy
ue the holy ghooft to them that desyre it of hym.

C The Bytell on the ascensyon euē. The. iij. cha
piter of the Actes of the Apostels. G.

A The multytude of the the byleueth were
of one hert& of one soule also none of the
sayde/that any of the thynges whiche he
possessed was his owne/but had al thynges comō/&
with great power gaue the Apostels wytnes of the
Resurreccyon of oure lord Ies^{us} Christ/& great gra
ce was with the all. Neyther was ther any amonge
the that lacked for as many as were possessors of
lādes or houses sold them and brought the prīce of
the thynges whiche were solde & layde it downe at
the Apostels fete/and distribucion was made vnto
euery man accordynz as he had nede.

C The Gospel on the assensyon euen the. xviij. cha
pyter of Johan. A.

I Es^{us} lifted vp his eies to heuē& said father
the houre is come/glorify thy sōe/that thy
sone may glorify the. As thou hast gyuen
hym power ouer all fleshe/that he shulde
giue eternall lyfe to as many as thou hast
gyuen hym. This is lyfe eternall that they myght
knowe the/that onely very god:& whō thou hast sēt
Iesus Christ. I haue glorifyed the on the earth. I

haue ſynpiſhed the worke whiche thou gaueſt me to do/and nowe gloryfy me thou father with thyne owne ſelfe / with the glory whiche I had with the per the world was I haue declared thy name vnto thoſe which thou gaueſt me out of the world. Thyne they were & thou gaueſt them me/and they haue kepte thy ſapēges. Now haue they knowen that al thynges what ſoeuer thou haſt gyuē me/are of the. For I haue gyuē vnte the the wordes /whiche thou gaueſt me/& they haue receyued the & haue knowen ſurely that I came out frō the/& haue beleued that thou dyddeſt ſend me. I pray for the. I prayed nat for the worlde/but for the which thou haſt gyuē me for they are thyne/& al myne are thyne / & thyne are myne/& I am gloryfied i the. And nowe am I nomore i the world/but they ar i the world & I cōe to the

C The Wytell on the Aſcenſyō daye The fyrſte chappter of the Actes of the Apoſtles. A.

Synt Luke which wrote the Actes of the Apoſtels ſayth i the former treatyſe (were frēd theophil⁹) I haue writē of all that Jeſ⁹ begā to do/& thea che vntyll the daye i the which he was takē vp after that he thozoughe the holy ghoost hath gyuē 2 maun demētes vnto the Apoſtels / whiche he had choſē/to whō alſo he ſhewed hi ſelfe a lyue after h⁹ paſſiō/by many tokēs apperig vnto the forty dayes / & ſpake vnto the of the kyngdōe of god/& gathered the togyther/& cōmaunded the that they ſhulde nat departe frō Ieruſalem / but to wayte for the promyſe of the father/whereof ye haue herde of me. For Johā baptyled with water / but ye ſhall be baptyled with the holy ghoſt/& that within this ſewe dayes. whē they were come togyther. They aſked of hym ſapenge. Lorde wylte thou at this tyme reſtore agayne the kyngdome to Iſrael? He ſayed vnto them it is nat

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for ye to know the tymes or seasons which the father hath put in his own power but ye shall receaue power of the holy ghoste/whiche shall come on you. And ye shall be wytnesses vnto me in Iherusalem/ & in all Jewry and in Samary/and euen vnto the worldes end / and whan he had spoken these thynges/whyle they beheld he was taken vp and a cloude receaued hym vp out of theyr syght/ & whyle they looked stedfastly vp to heuē as he went/ Beholde two men itode by the in whyte clothynge whiche also sayd/ye men of Galyle? why stand ye gasping vp in to heuē. Thys same Iesus whiche is taken vp from you in to heuē/shal to come/euen as ye haue sene hym go in to heuen.

The Gospel on the Ascension daye the .xvi. chapter of Marke. **C.**

After that Iesus appered vnto the eleuen as they sate at meate/and cast in theyr teth theyr vnbelefe & hardnes of herte/because they beleued nat them/which had sene hym after his resurreccyon/and he sayde vnto them / Go ye in to all the worlde/and preache the. Gospel to all creatures / and he that byleueth / and is baptysed shal be saued / and he that byleueth nat shal be dampned. And these sygnes shall folowe them that shall byleue in my name / they shall cast out deuyls / and shall speake with new tonges / and shall kyll serpentes / and yf they drynke any deadly thyng / it shall nat hurte them/they shall laye theyr handes on the sycke and they shall recouer. So the when our lord Iesus had spoken vnto them / he was receaued in to heuen / and is sette downe on the ryght hande of god / and they went forth / and preached euery where. And ouer lord wrought with them / and confirmed theyr preachynge with myracles folowynge.

The Bystel on the Sodaye after the assensyon
dave the fyrst bystel of Peter & the. iiij. chap. B

Most dere beloved brethre be ye discrete / &
watche in prayers / but aboue all thynges /
haue seruēt loue amonge you / for loue co-
uereth the multitude of synnes. Be ye har-
berours one to another / and that without grudgyn-
ge as euery mā had receaued the gyfte / minister the
same one to another / as good ministers of the ma-
nyfolde grace of god. Vt any man speke: let hym tal-
ke as though he spake the wordes of god. Vt any
man mynyster / let hym do it as of the hablyte whi-
che god mynystreth vnto hym / that god in al thyn-
ges may be gloryfied thorowe Iesus Chryste.

The Gospell on the sodaye after the Assensyon
dave the. xv. Chappter of Iohn. D.

Iesus sayd vnto his dyscyples / whē
the cōforter is come who me I wyl
sēde vnto you frō the father which
is the spyryte of verite / whiche proce-
deth of the father / he shall testifie of
me and ye shal beare witness also / by
cause ye haue bē with me frō the begi-
nyng These thiges haue I said vnto you / bicause ye
shuld nat be hurte i your fayth. They shal excoicate
you ye the tyme shal come / that who soeuer kylleth
you: wyl thynke that he doth god true seruice. & such
thiges wyl they do vnto you / bycause they haue nat
knowen the father / neyther yet me. But these thyn-
ges haue I tolde you that when that houre is come /
ye myght remember them that I tolde you so.

The Bystel on wytsen sonday / the second Cha-
ppter of the actes of the Apostels. A.

When the fyfty daye was come which is wyt-
sen sondaye / the Apostels with one accorde

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gathered togyther in one place . And fodenly there
cam a founde from heuen as it had ben the com-
myng of a myghty wynde / & it fylled al the house
where they fat And there apered vnto the clouē tō-
ges/as they had bene fyre / & it fete vpo eache of the/
& they were all fylled with the holy ghoost / & begā to
fpeake with other tōges / euē as the fpiryte gaue the
vteraūce. There were dwellige at Jerufalē Jewes
deuoute mē / whiche were of al nacjōs vnder heuē.
¶ Whē this was noysed aboute / the multytude cā to
gyther & were aſtonyed / bycauſe that euery mā herd
the ſpeake i his owne tōge. They wōdered al & mer-
uayled ſayēge amōg the ſelues loke are nat all theſe
whiche ſpeake of galyle: & howe heare we euery mā
his owne tōge / wherein we were bozne: Parthyaſ/
Medes / & Elamites / & the inhabiters of Meſopota-
mia of Jewry / Capadocia. Pont⁹ / & of Aſia / Phrygia
Pamphilia & of Egypte / & of the partyes of Libia/
which is beſyde Sirene / & ſtraūgers of rōe / iewes / &
Proſelites / Grekes / & Arabiāſ / we haue herde the
ſpeake with our own tōges the great workes of god
¶ The Gofpel on wytſon ſondaye the .xiiij. chapp
ter of Johan. E.

I Eſ⁹ ſayd vnto his diſciples yf any mā loue
me / & wyl keape my ſayēges. My father al-
ſo wyl loue hym & we wyl com vnto hym &
wyl dwell with hym He that loueth me nat / kepeth
nat my ſayenges / and the wordes which ye heare are
nat myne but the fathers whiche ſent me / This ha-
ue I ſpoken vnto you / beyng yet preſēte with you/
but the conforter whiche is the holy ghoſt (whome
my father wyl gyue in my name) ſhall teache you
all thynges / and byngge all thynges to your remem-
braunce / what ſo euer I haue tolde you / Peace I
leauē with you / my peace I gyue vnto you / nat as

the world gyueth/gyue I vnto you/let nat your hartes be greaued/neither fere ye/ye haue herd how I sayd vnto you. I go & come agayn vnto you / yf ye loued me ye wolde verely reioyce/bycause I sayde. I go vnto the father/for the father is greater thē. And now haue I shewed you before it cō / that whē it is come to passe. ye myght byleue. Hereafter wyll I nat talke many wordes vnto you/for the cheyf ruler of this worlde commeth & hath naught i me / but that the worlde may know that I loue the father/& as the father gaue me cōmaundement/euē so do I.

The Bystell on the mōdaye in the wytson weke the. x. chappyter of the Actes of the Apostels. f.

Peter opened his mouth & sayd. Ieſ^s cōmaūded vs to pache vnto the people & to testyfy / that it is he that is ordeyned of god a iudge of quye & deed/to hī gyueth all the pphetes wytnes / that thorow his name shall receaue remysſyon of synnes / all that by leue i hym / Whyle Peter yet / spake these wordes / the holy ghost fell on all them whiche heard his paching And they of the Circūcisiō / whiche beleued were astoynd as many as came with Peter/because that on the gētyles also was shed out the gyft of the holy ghost for they herd thē speake with tonges and magnifye god. Thē answered Peter cā any mā forbūd water that these shulde nat be baptised/whiche haue receaued the holy ghost as well as we. And he commaunded thē to be baptised in the name of our lord Iesus Christe.

The Gospell on Mōdaye in the wytson weke the. iij. Chappyter of Iohan. B.

Iesus sayde vnto a ruler amonge the Pharyses God so loued the world / that he gaue his onely sone for the entent / the none that

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beleue in hym shulde peryshe / but shuld haue euerla-
styng lyfe / for god sent nat his sone in to the worlde
to condempne the worlde but that the worlde
thorowe hym myght be saued. He that beleuyth
on hym shall nat be condempned. But he that be-
leueth nat is condempned al redy / because he be-
leued nat i the name of the onely sone of god / And
thys is the condempnacyon. That lyght is come in
to the worlde and the mē haue loued darknes mo-
re them lyght: because they dedes were euyl / for
euery man that doth euyl hateth the lyght neyther
cometh to lyght lest his dedes shulde be reprov-
ed but he that doeth the trueth cometh to the lyght/
that his dedes myght be knowē / how that they are
wrought in god.

C The Bystell on the tewysday in the wytsone
weke The. viij. Chapter of the Actes of the
Apostels. B.

Whē the Apostels whiche were at Jerusa-
lē heard say that samaria had receaued the
worde of god / they sent vnto them Peter
and Johan / whiche when they were co-
me / prayed for them / that they myght recea-
ue the holy ghost / for as yet he was come on none of
them / but they were baptised onely in the name of
Chyyst Iesu. Then layde they they hādes on them
and they receaued the holy ghost.

C The Gospell on the tewysday in the wytsone
weke the. x. Chapter of Johan. A.

Iesus sayde vnto his discyples verely ve-
rely I saye vnto you who so euer entreth
nat in by the doze in to the shepe folde but
clymeth by some other way he is a thefe / a
robber. He that goeth in by the doze / is
the shepherd of the shepe. To this man the Porter

openeth the doze / & the ſhepe here his voyce / and he calleth his owne ſhepe by name / & he leadeſh them out / and when he hath ſent forth his owne ſhepe / he goeth before the / and the ſhepe folow hym / for they knowe his voyce & ſtraunger they wyl nat folowe: but wyl fly from hym / for they know nat the voyce of ſtraungers. This maner of ſayenge ſpoke Jeſus vnto them / and they vnderſtode nat what thynges they were / whiche he ſpake vnto the. Then ſayde Jeſus vnto the agayn. Verely verely I ſay vnto you / that I am the doze of the ſhepe. All euē as many as came before me / are theues & robbers / but the ſhepe dyde nat heare them. I am the doze / by me yf any mā entre in / he ſhal be ſafe / & ſhall go in and out / and fynde pasture. The theſe cometh nat but for to ſteale / kil / and deſtroy / I am come that they myght haue lyfe / and haue it the more habundauntly.

The Wyſtel on wednysday in the witſon weke
The.ii. chapyter of the Actes of the Apoſtels. L.

Deter ſtept forth with the eleuen / & lyfte
by his voyce & ſayd vnto them / ye men of
Jewry and al ye that inhabyte Jeruſalē /
be this known vnto you / and with your eares here
my wordes. Theſe are nat dronke as ye wene for it
is yet but the thyrde houre of the day but this is that
whiche was ſpoken by the prophet Joſhell. It ſhal
be in the laſte dayes (ſayth god) of my ſpyrite I wyl
powre out vpon all fleſh he / and your ſones and your
doughters ſhal prophelye / & your yong men ſhall ſe
vyſyōs / and your olde Men ſhall dreame dreames /
and on my ſeruauntes / and on my hand maydēs. I
wyl powre oute of my ſpyrite in thoſe dayes / & they
ſhal prophelye / and I wyl ſhewe wounders in heuen
aboue / & tokēs in the earth byneth / blode & fyre & the
vapour of ſmoke. The ſon ſhall be turned into dar

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knes/ & the moone i to blode/ before that gret & notable day of the lorde shall come/ & the tyme shall come that who soeuer shall cal on the name of the lorde/ shall be saued.

The Gospel on the wednysdaye in wytson weke
the. vi. Chapter of Iohan. E.



Jesus sayde vnto his discyples and to the company of the Jewes. No man can come vnto me except my father which had sente me drawe hym/ & I wyl rayse hym vp at the last daye. It is wytten in the prophetes. And they shall all be taught of god Every man which hath herde and lerned of the father cometh vnto me / nat that any man hath sene the father/ saue he which is of god. The same hath sene the father. Verely verely I say vnto you he that beleueth on me hath euerlastynge lyfe. I am that breade of lyfe/ pour fathers dyd eate Manna in wyldernesse/ & arre deed. This is the breade which cometh from heuen/ that he which doth eate of it/ shulde nat dye. I am that lyuyng bread which came downe from heuen/ If any man eate of this breade he shall lyue for euer. And the bread that I wyl gyue is my fleshe/ which I wyl gyue for the lyfe of the worlde.

The Bystell on Trinyte Sondaye. The. iiii.
Chapter of the Reuelacyon of saynt Iohan. A

I Loked vp & sawe a doze open in heuē / and the fyrst voyce which I hearde/ as it were of a tro pette talkynge with me/ which sayde / come vp hither/ and I wyl shewe the thynges which muste be fulfilled here after/ and immediatly I was i the spirite/ & beholde/ a seate was put in heuen and one sate on the seate/ and he that sat was to loke vppon lyke vnto a Iasper stone/ & a Sardyne stone/ & the

re was a rayne bowe aboute the ſeate / to loke vpon
lyke vnto an Emeralde / and aboute the ſeate were.
xxiiij. ſeates / and I ſaw on the ſeates. xxiiij. elders
ſyttynge clothed in whyte rayment / & had on theyr
hedes crownes of golde / & out of the ſeate proceded
lyghtnynges. & thondryngeſ & voyces / & there were
viij. lampes of fyre burnynge before the ſeate / whiche
are the .viij. ſpirites of god / and before the ſeate the-
re was a ſee of glaſſe / lyke vnto cryſtall / & i the myd-
des of the ſeate / & rounde aboute the ſeate / were. iiij.
beestes full of eyes before & behynde / & the fyrſt beest
was lyke a lyon / the ſeconde beest lyke a Calfe / and
the thyrde beest had a face as a man / and the fourthe
beest was lyke a flyeng Eagle / and the fowre beestes
had eche one of the .vi. wynges about hym / and they
were ful of eyes with in / & they had no reſt day ney-
ther nyght ſayenge. Holy / holy / holy / lorde god al-
myghty which was / & is / and is to come. And when
theſe beestes gaue glory / honour / & thankes to hym
that ſate on the ſeate / whiche lyueth euermore / the
xxiiij. elders fell downe before hym that ſate on the
trone & worſhypped hi that lyueth ever & caſte theyr
crownes before the trone ſayenge / thou art worthy
lorde to receaue glory / honour / and power / for thou
haſt created al thynges / and for thy wylles ſake they
are and were created.

The Goſpel on Trinyte ſonday. The
thyrde chapiter of Johan.

A.

There was a man of the Phareſes named
Nichodem^s / a ruler among the Jewes /
He came to Jeſ^s by nyght and ſayd vnto
hym. Mayſter we know that thou arte a teacher /
whiche art come fro god / for no man coulde do ſuche
myracles as thou doeſt except god were with hym.
Jeſ^s answered & ſayd vnto hym. Verely verely I ſay

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vnto the / except that a mā be bozne a newe / he cā nat
 se the kyngdome of god. Nichodem^s sayd vnto hym
 How cā a mā be bozne whē he is olde? Cā he entre
 in to his mothers wōbe & be bozne agayne? Ies^s an-
 swered. Merely verely I saye vnto the / except that a
 mā be bozne of water / & of the spirite / he cā not entre
 i to the kyngdome of god. That whiche is bozne of
 the fleshe / is fleshe & that which is bozne of the spiri-
 te is spirite / Meruayle nat that I sayde to the / ye
 must be bozne a newe. The wynd bloweth wher he
 lysteth / & thou hearest his sound / but thou canst nat
 tell whense he commeth / & whyther he goeth. So is
 euery man that is bozne of the spirite. Nichodemus
 answered and sayd vnto him / how cā the se thynges
 be. Iesus answered and sayd vnto hym / Arte thou a
 maister in Israel / & knowest nat these thynges. Me-
 rely verely I say vnto the we speak that we knowe /
 and testifys that we haue sene / & ye receaue nat our
 wytnes / yf I haue told you erthly thynges / & ye haue
 nat byleued / how shulde ye byleue if I chal tel you
 heuenly thynges. And no man hath ascended vp to
 heuen / but he that came downe from euen / that is to
 say the sone of mā / whiche is in heuen. And as moy-
 ses lyfted vp the serpent in wylernes / euen so must
 the sone of man be lyfted vp / that no man which by-
 leueth in hym perysch / but haue eternal lif.

¶ The Bystel on Corpus chryst daye. The fyrst
 bystel to the Corynthyans / & the .xi. chapiter. C.

Brethren that whiche I gaue vnto you I re-
 ceaued of the lord / for the lord Iesus chryst
 the same nyght in the whiche he was betrayed toke
 breade and thanked and brake / and sayd: take ye and
 eate ye this is my body whiche is broken for you.

This do ye in the remembraunce of me / after the sa-
 me maner he toke the cup when supper was done sa-

penge. This cup is the new Testament i my blode /
 this do as ofte as ye drynke it / in the remembraunce
 of me / for as often as ye shal eat this breade / & dryn-
 ke of this cuppe / ye shal chewe the lordes dethe / tyll
 he come. Wherfore who so euer shal eat of this
 breade / or drynke of the cuppe vnworthely / shall be
 gilty of the body & blode of the lord. Let a mā ther-
 fore examyn him selfe / & so let him eat of the breade
 & drynke of the cuppe / for he that eteth and drynketh
 vnworthely / eateth & drynketh his owne dāpnacyō.
 Bycause he makethe no differēce of the lordes body
 ¶ The Gospell on Corpus chyst day. The. vi.

Chaptyer of Iohan.

¶



Jesus sayde vnto his discyples and
 to the company of the Jewes / my
 fleshe is meate in dede / & my blode
 is drynke in dede. He that eateth my
 fleshe / & drynketh my blode dwelleth
 in me. And I in hym as the lyuynge
 father hath sente me euē so lyue I

by my father / & he that eateth me shal lyue by me.

This is the breade which came from heuen / nat as
 your fathers haue eaten Manna / & are ded. He that
 eateth of this breade shal lyue euer.

¶ The Epistel on the fyrst Sonday after Trinite
 today the. iiii. chap. of the fyrste Epistel of Iohā B.



¶ It dere beloued brethren God is loue in
 this appered the loue of god to vs warde
 bycause that god sente his only begotten
 sone in to the worlde that we myght lyue
 thow we hym / herein is loue / nat that we

loued god but that god loued vs / And sent his sone
 to make agrement for our synnes. Derely bylo-
 ued yf god so loued vs we ought also to lou one a-
 nother / no man hath sene god at any tyme / yf we

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loue one another god dwelleth in vs and his loue is parfyte in vs. Hereby knowe we / that we dwell i hym / & he in vs / bycause he hath gyuen vs of his spyrte. And we haue sene and do testyfy that the father set his sone / whiche is the sauour of the world who soeuer cōfesseth that Iesus is the sone / of god i hi dwelleth the god / & he i god. And we haue knowē & byleued the loue that god hath to vs. God is loue / and he that dwelleth in loue / dwelleth in god / and god in hym / herein is the loue parfyte in vs / that we shulde haue truste in the daye of iudgement / for as he is / euen so are we in this world. There is no feare in loue / but parfyte loue casteth out all feare / for feare hath paynfulnes he that feareth is nat parfyte in loue. We loue hym / for he loueth vs fyrste. yf a mā sayd / I loue god / and yet hateth his brother / he is a lyer. Howe cane he that loueth nat his brother / whom he hath sene / loue god / whome he had nat sene. And this commaundemēt haue we of hym / that he whiche loueth god shulde loue his brother also.

¶ The Gospel on the fyrst Sondaye
after Trinite sondaye. The. xvi.

chapiter of Luke. D



Iesus put forth a parable vnto his discypples sayeng / there was a certayne ryche mā / whiche was clothed in purple & fyne raynes / & fared delycyously euery day. And there was a certayne begger named Lazarus / which laye at his gate full of sores / desyringe to be refresshed with the crōmes which fel fro the ryche mānes borde. Neuer theles that dogges came & lycked his sores. And it fortunēd that the begger dyed / & was carped by the angels in to Abraham bosome. The ryche man also dyed / & was buryed / and beyng in hell in tormētes

he lyft vp his eyes and sawe Abraham a farre of / And Lazarus in his bosome and cryed / & sayde / Father Abraham haue mercy on me / and send Lazarus that he maye dyppe the tpye of his synger in water / and cole my tong / for I am tormented in this flabe / but Abraham sayd vnto hym sone / remembre that thou in thy lyfe tyme receauedest thy pleasures & cotrary wylle Lazarus payne / Now therfore is he comforted & thou art punysshed beyonde al this / bytwene you and vs ther is a greete space set / so that they whiche wolde go from hense to you can nat / neyther may com fro thens to vs. Then he sayd / I pray the therfore father / sende hym to my fathers house / for I haue syue bryethene / for to warne them / lest they also com in to this place of tourment. Abraham sayde vnto hym / they haue moyses and the prophetes / let them heare the. And he sayd / nay father Abraham / but yf one came vnto them from the deed / they wold repent. He sayd vnto hym. Yf they here nat Moyses & the pphetes / neyther wyl they blyue / though one rose from deth agayne.

The Bystell on the.iiij. sonday after trinyte sondaye the fyrste pyltel of iohā / & the.iiij. chapyter. R.

Meruaile nat my bryethen though the wolde hate you / we knowe that we are translated fro deth vnto lyfe bycause we loue the bryethene. He that loueth not his bryother abydeyth in derthe. And who soeuer hateth his brother / is a mansleer & ye know that no mansleer / hath eternall lyfe abydyng in hym. Hereby perseuere we the loue of god in that he gaue his lyfe for vs. And therfore ought we also to gyue oure lyues for our bryethen. And who soeuer hath this wordes good / and seeth his bryother haue nede / & shutteth by his copassyon fro hym / howe dwelleth the loue of god i hi. my ba-

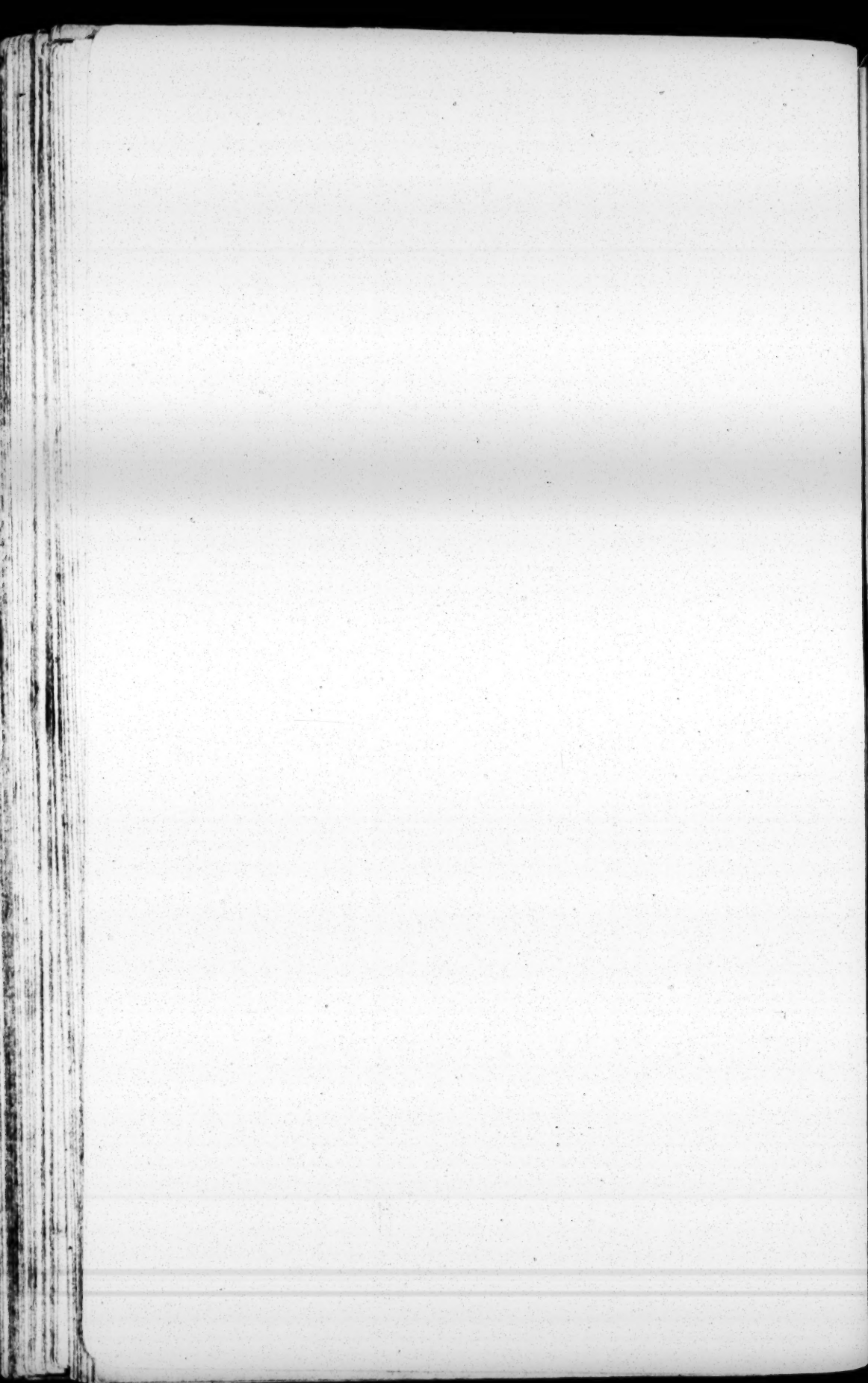
The Pystels and Gospels
bes let vs nat loue i worde neither i tōg/but in dede
and i verite. ¶ The Gospel on the.ij. Sōday after
Trinite sonday. The.xiij.chapiter of Luke. D.

Iesus put forth a similitude to his discy-
ples sayenge. A certayne man ordeyned
a great supper and bad many/ & sente his
seruaunte at supper tyme / to saye to them
that were bydden / come / for all thynges
are nowe redy / and they all at ones began to make
excuse the fyrst sayd vnto hym / I haue boughte a
towne / and I muste nedes go and se it / I praye
the haue me excused. And another sayde I haue
bought fyue yoke of oren and I go to proue them /
I praye the haue me excused. The thyrde sayde I
haue maryed a wyfe / and therfore I can nat come.
And that seruaūte wēt & brought his mayster word
therof. Then was the good mā of the house displea-
sed / and sayd to his seruaūte. Go out quykely in to
the stretes / & quarters / & byrnge i hyther the poore /
& the maymed / & the halte / & the blynd. And the ser-
uaunte sayd / lorde it is done as thou cōmaundest &
yet there is roume. And the lorde sayde to the ser-
uaūte / go out in to the hye wayes & hedges / & cōpelle
thē to come in / that my house maye be fylled / for I
saye vnto you / that none of these whiche were byd-
den shal tast of my supper.

¶ The Pystel on the.ij. sonday after trinyte son-
day. The fyrste pystel of Peter / & the.v.chap. B.

Bethyē submyt your selues vnder the myghty
hāde of god that he maye exalte you / whē the
tyme is cōe / cast al your care to hym / for he carethe
for you Be sobre and watch / for your aduersary the
dyuel as a royrnge Lyon walketh about / sekynge
whome he maye deuoure / whome resyste stedfast
in the fayth remembryng that ye do but fulfill the

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Jefus chryſt / the in al thynges ye are made riche by hym / in al lernynge & i all lernynge & in all knowled-
ge euē as the Teſtimony of Jefus chryſt was confy-
med in you / ſo that ye are behynde i nogyfte / & way-
te for that aperyng of our lord Jefus Chryſte which
ſhal ſtrenght you vnto the ende that ye may be bla-
meleſſe in that day of our lord iefus chryſt.

The Goſpel on the .xviij. ſonday after Tryny-
te ſonday The .xxij. chapiter of Mathewe. D.

A Pharyles wēt vnto Jefus / & one of them
which was a doctour of the lawe / asked hym a
q̄ſtiō / tēptyng hym & ſayeng. Mayſter whiche is the
great cōmaundemēt in the law? Jefus ſayd vnto hi
thou ſhalt loue thy lord god with al thyne arte / with
al thy ſoule & with al thy mynd this is the fyrſte and
that greateſt cōmaundement / & there is another lyke
vnto this. Thou ſhalt loue thy neyghbour as thy
ſelf. In theſe two cōmaundemētes hange al the law
& the pphetes. **A**bhye the pharyles were gathered
to gyther iefus asked thē ſayeng. **A**bhat thynke ye
of Chryſte? **A**bhoſe ſone is he / they ſayd vnto him /
the ſone of dauid He ſayd vnto thē. Howe thē doth
Dauid in ſpिरite call hi lord ſayēg. The lord ſayd
to my lord / ſyt on my ryght hande tyll I mak thine
enemyes thy fote ſtole / if Dauid called hi lord / how
is he thē his ſone? & none of thē could anſwere hym
agayne one worde. Neyther durſt any mā frō that
day for the aſke hym any mo queſtyons.

The Poſtel on the .xix. ſonday after Trynyte
ſonday. the .iiij. chap. to the Ephelyanis. E.

Bothrē be ye renued i the ſpिरite of your min-
des / and put on that new mā / which after the
ymag of god is ſhaped in ryghtwyleneſ / & true holy-
nes. **A**bherfore put away lyēge / & ſpeak euery mā
trueth vnto his neyghbour / for as moch as we are mē-
bers one of another / be angry / but ſynne nat / let nat

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the sone go downe vpon your wrathe / gyue no place vnto the backbiter let hi that stele / stele no more but let hi rather labour with his hādes some good thig that he may haue to gyue vnto hym that nedeth.

The Gospel on the .xix. Sondaye after Trinyte sondaye The .xix. Chapter of Mathewe. A.

Iesus entred in to the chyppe & passed ouer and came in to his owne cite / and beholde they brought vnto hym a man sycke of the palsey lyeng in his bed / and whē Iesus sawe theyr fayth / he sayth to the sycke of the palsey / sonne be of good chere: thy synnes are forguē the / & beholde certayne of the scribes sayd in thē selues / he blasphemeth & whē Ies^s sawe theyr thoughtes he sayde wherfore thynk you euyl in your hertes: whether is eysier to say / thy sines are forguē the / or to say aryse & walke: That ye maye knowe / that the sone of man hath power to forgue synnes i erth / thē sayd he vnto the sycke of the palsey aryse / take vp thy bed / & go home to thy house. And he arose & departed to hys house / & whē the people sawe it / they meruailled & glorified god / which had gyuē suche power to men.

The Psstell on the .xx. Sōdaye after Trinyte sondaye. The .v. chapter to the. Ephesians. D.

Bethzene take hede that ye walk circūspectly nat as fooles / but as wyle / redemyng the time for the dayes are euyl wherfore be ye nat vnwyle / but vnderstande what the wyll of the lord is / & be nat dronke with wyne / wherin is excelle / but be fulfilled with the spiryte / spekynge vnto your selues in Psalmes & Hymnes / & spirituall songes / syngynge & makynge melody to the lord in your hertes gyvinge thanks alwayes for al thynges in the name of our lord Iesu chryst to god the father submitting your selues one to another in the feare of god.

The Gospel on the .xx. sonday after trinyte son

daye. The. xxi. chapter of Mathewe.

IEsus ſayd vnto his diſciples the kyngdome of heuen is lyke vnto a certayne kyng/ whiche marped his ſone & ſent forth his ſeruautes / to cal the that were bydde to the weddige & they wolde nat come. Agayne he ſent forth other ſeruautes / ſayenge / tell the which are bedden / beholde I haue ppared my dyner / myne oxen and my fatlynges are kylled / & al thynges are redy / come vnto the marpage. They made lyght of it / & wente theyr wayes: one to hys ferme place / another aboute hys marchaūdyſe / the remnaunte toke hys ſeruautes and intreated the vngoodly & ſlew the: whē the kyng herde that: he was wroth / & ſēt forth his warrers & deſtroed thoſe murthers and brēt vp their cyte / the ſayd he to his ſeruautes / the weddynge was ppared: but they which were bidden therto were nat worthy. Go ye therfore out in to the high wayes / & as many as ye fynde byd the to the mariage / the ſeruautes went out in to the hygh wayes / & gatheret togyther as many as they coulde fynde / both good and bad / and the weddynge was furnyſhed with geſtes. The kige came i to viſet his geſtes & ſpied there a mā which had nat on a weddynge garment: & ſayd vnto hi / frēde howe camist thou i hyther and haſt nat on a weddynge garment: and he was euē ſpecheles. The ſayd the kyng to his miniſters: take and bynde hym hāde and fote and caſt hym in to vtter darkenes / ther ſhal be wepyng & gnawynge of teth / for many are called and fewe be choſen.

The Dyſtel on the. xxi. Sondaye after Trynyte ſonday the. vi. Chapp. to the Ephesians. B.

My brethrene be ſtronger in the lorde / & in the power of hys myght / put on the armour of god that ye may ſtande ſtedfaſte agaynſte the craftye aſſautes of the deuyl / for we

The Bystels and Gospels

wrestle nat agaynst flesh & blod / but agaynst rule / a-
 gaynst power / & agaynst worldly rulers of the darke-
 nes of this world / agaynst the spryтуall wyckednes /
 for heuēly thynges / for this cause take vnto you the
 armour of god / that ye may be able to resyst in the
 euill day / & to stōd pfecte i al thiges. Stōd therefore
 & your loynes gylde about with veryte / haupnge on
 the brest plate of ryghtwysnes & shodde with shoues
 ppared by the gospel of peare aboue all take to you
 the shyld of sayth / wherwith ye maye quēche al the fi-
 re dartes of the wycked & tak the helmet of saluaciō
 & the swerde of the spiryte / which is the word of god

¶ The Gospell on the. xxi. Sōday after Crinpte
 sonday. The. iij. chappter of Johan. G.

There was a certayne ruler / whose sone was
 sicke at Capernaū as he herde that Jhesus was
 come out of Jewry in to Galyle / he wēte vnto hym
 & besoughte hi that he would descēde / & heale his sone
 for he was euē redy to dye. Thē sayd Jhesus vnto hi /
 except ye se sygnes & wōunders. ye byleue nat / the ru-
 ler sayd vnto hi: Syr com away or euer that my chyld
 dye / iesus sayd vnto hym go thy way thy sone lyueth /
 & the mā byleued the wordes that Jhesus had spoken
 vnto hym / & wēte his way & anone as he wēte on his
 waye / his seruaūtes met hym & tolde hi sayēg. Thy
 sone lyueth thē enquired he of thē the houre whē he
 begāne to amēde & they sayd vnto hym: yester daye
 the seuen the houre / the feuer left hym / & the father
 knew that it was that same houre / whē Jhesus sayd vn-
 to hym / thy sone lyueth / & he byleued and al his hou-
 sholde. **¶** The Bystell on the. xxij. Sōdaye after
 Crinpte sōdaye. The. i. Cha. to the Phylippyās. &

Brothrene we truste i our lord Jhesus Chri-
 ste that he whiche beganne a good worke i
 you shal perfourme it vntyll the daye of
 Jhesus chryst as it be / cōmeth me so to iudge of you

all bycause I haue you in my herte / & haue you also
 euery one cōpanyons of grace with me in my bon-
 des as I defēde / & ſtablyſhe the goſpel. God beareth
 me recorde howe greatly I longe after you all fro
 the very her trote in Jeſ^s chryſt & this I pray that &
 our loue maye encrease more & more in knowledge
 & in al fealyng / that ye myght accepte thynges moſt
 excellēt that ye myght be pure & ſuche as ſhuld hurte
 no mānes cōſcyence / vntyl the daye of Chryſt fylled
 with the frutes of ryghtwysnes which / frutes came
 by Jeſus Chryſte vnto the gloꝝy and laude of god.

The Goſpell on the. xxij. Sondag after Tri-
 nyte Sondag. The. xviij. cha. of. Mathewe. **L.**

Ieſus put foꝛthe a ſimplytude vnto his diſcyp-
 les ſayēge. The kyndome of heuē is lykened
 vnto a certayne kyng whiche woulde take a 2ptes
 of his ſeruaūtes & whē he had begō to rekē / one was
 brought vnto hym whiche ought hym. x. thouſande
 Talētes / but whē he had nought to pay / the lord cō-
 maūded hym to be ſold & his wyfe & his chyl dren / &
 al that he had & paymēt to be made. The ſeruaūt fel
 downe & beſought hī ſayēge. Syr gyue me reſpyte &
 I wyl paye it euery whyt. thē had the lorde pyte on
 the ſeruaūt / & looſed hym and forgaue hym the det.
 the ſame ſeruaūt wēt out & fouūd one of his folowes
 which ought hym an hōdꝝed pēs / & layd hādes on hī
 & toke hym by the thꝛote ſayēge. Pay me that thou
 oweſt & his fellow fell downe & beſought hym ſayēg.
 haue pacyēce with me & I wyl paye the al / & he wold
 nat / but wēt & caſt hī i to priſō / tyl he ſhuld paye the
 dette. whē his other felowes ſawe what was done /
 they were very ſory / & cā & told to theyꝝ lord all that
 had happened Thē his lord called hym / & ſayd vnto
 hī. O euyll ſeruaūte I forgaue the all the dette / by-
 cause thou praydeſt me / was it nat mette alſo / that
 thou ſhuld eſte haue had 2paſſyō on thy fellowe euē
 (as I had

The Bytels and Gospels

pity on the: & his lord was wroth & deliuered hym to the Iaylers / tyll he shuld pay all that was due vnto hym. So lyke wyse shall my heuenly father do vnto you / If ye wyl nat forgyue with al your hertes / eche one to his brother theyr trespasses.

¶ The bystel on the. xxiii. Sonday after Trinite
sonday the. iii. Chap. to the Philippians. **L.**

Brothre folowe ye me & loke on the which walke euē / so as ye haue vs for an ensample for many walke (of whome I haue tolde you often / and now tel you wepyng) that they are the enemyes of the crosse of Chryst / whose end is dāpnacyō / whose god is theyr beyle / & whose glorie is to theyr shame / which are worldly mynded / but our cōuersacyō is in Heuē / from whēce we loke / for the sauour euen the lord Iesu Chryste which shal chaūge i to another fassyō our vyle bodies that they may be fassyoned like vnto his gloriously bodye accordyng to the workyng wherby he is able to subdue al thynges vnto hym self / i Iesu Chryst our lord

¶ The Gospel on the. xxiii. Sonday after Trinite
sonday the. xii. chapter of Mathewe. **B.**

A Pharyses wēte & tooke cōseyll / howe they mygh tangle chryste iel^s in his wordes / & sent vnto hym theyr disciples with Herodes seruaūtes sayēg Mayster / we know that thou arte true & that thou techeest the way of god truly / neyther careste for any mā / for thou cōsiderest nat mānes estate / tell vs therfore how thikest thou? Is it lafull to gyue tribute vnto Cesar or nat? Iel^s perceaued theyr wylines / & sayde. why tēpt ye me ye Iwcrites? Let me se the tribute money / & they toke hi a peny / & he sayd vnto the? whose is this Image & supscrtyō? They sayd vnto hi cesars / the sayd he vnto the. Gyue therfore to cesar that which is cesars & gyue vnto god / the whiche is goddes. **¶** The Bystel

on the .xxiiii. sonday after trinyte. sonday the fyrst.
chapiter to the Collossians. B.

Brothre we cease nat praye for you / & desyring
that ye myght be fulfilled with the knowlege
of his wyl i al wysdome & spirituall vnderstandyng/
that ye myght walke worthy of the lord i al thyngs
that please: beig frutful i al good workes & increasig
in the knowledge of god / strenghted with all myght
thorowe his glorys power / vnto al pacyence / & longe
suffering / with ioyfulness in Ies^{us} chryste our lord.

The Gospell on the .xxiiii. sonday after Tri-
nyte sondaye. The .ix. chapiter of Mathewe. C.

Athyles ies^{us} spake vnto the people / behold the
we came a certeyne ruler / & worshypped hi say-
enge / my doughter is euē now deceased / but com &
laye thy hād on her / & she shall lyue / & ies^{us} arose & fo-
lowed hi with his disciples / & behold a womā which
was dysleasēd with an yssue of blode twelue yeres
came behynde hi / & touched the heme of his vesture /
and she sayd in her selfe. If I may touche but euen
his vesture onely. I shal be safe Iesus turned hym
about / & behold her / sayeng doughter be of good cō-
forte / thy fayth hath made the safe / & she was made
hole euē the same houre. **T**he ppsel on the next
sonday before Aduent sonday. Ierem. xxxiiij.

Brothre behold the dayes wyl cōsaith the lord
the I wyl steepe vnto Dauid a ryghteous
braūch / & he shall raygne a kyng / & shal be wise / and
shal do equite & iustyce i the erthe / & i his dayes iuda
shal be safe / & Israell shall dwell without feare / & th^{is}
is the name that they shal cal him / the lord our rygh-
teousnes wherfore the dayes wyl come sayth the
lord that they shal say no more / the lord lyueth that
brought the chyldren of Israell out of the lande of
egypt / but the lord lyueth which deliuered & brought
the sede of the house of israell / out of the lāde of the

The Bytels and Gospels

noyth/ & frō all lādes whether I trust thē/ & they shal
dwel i theyr owne lāde sayth the lord god almyghty.

**The Gospel on the next sondaye befoze Aduent
Sondaye The. vi. Chapter of Johan.** A.

Un thē ier^s lyfted vp his eyes & sawe a greate cō
pany come vnto hī/ sayd vnto phylp: whēce
shal we bye breade that these myght eate. Thys he
sayd to pue hī/ for he hī selfe knewe what he wold of
do. Phylp answered hym/ two hādyred peny worth
breade are nat sufficiēt for thē/ that euery mā haue
a litel Thē sayd vnto hym one of hys dyscyples/ An
drew Symō Peters brother. There is a chylde he
re/ which hath fyue barley loues & tuo fylthes/ but
what is that amōge so many? Iesus sayde make the
people to sytte downe (there was moche hape in the
place) & the mē satte downe/ in nomber/ about fyue
thousande. Ies^s toke the breade and gaue thākes/ &
gaue to his dyscyples/ and his dyscyples to thē that
were set downe/ & lyke wyse of the fylthes/ as moche
as they wolde/ when they had eaten inough/ he sayd
vnto his disciples/ gather vp the brokē meate that re
mayneth/ that nothyng be lost. They gathered it to
gyther/ and fylled twelue baskettes with the brokē
meate/ of the fyue barley loues/ & too fylthes whiche
broken meate remayned vnto thē that hade eaten.
Thē those men/ whē they had sene the myracle that
Iesus dyd/ sayde. This is of a trueth the same pro
phet/ whiche shal come in to the worlde.

**The pystell on the dedycacyō daye the. xxi. Cha
piter of the reuelacyon of saynt Johan.** A.

Iohⁿ saw the holy city new Ierusalē cō towne
frō god out of heuē ppared as abyid/ garnished
for her husbād/ & I herd a greate voyce frō the trone
sayēg. behold the tabernacle of god is with mē & he
wyl dwell with thē & they shall be his people / & god
hī selfe shall be with thē/ & be theyr god / & god shal

wipe awaye all teares fro thei eyes / & there shall
be nomore dethe / neyther sorowe / neyther cryeng /
neyther shall there be any more payne / for the olde
thynges are gone / & he that sate vpon the seate sayde /
behold I wyl make all thynges newe. ¶ The Gols-
pell on the Dedicacyō day. the. xix. cha. of Luke. ii.

Iesus entred in / & wēt thoro we Jerico / &
beholde there was a mā named sacheus / &
he was a ruler amōg the Duplicas & rygh
also & he made meanes to se Jes^s what he
shuld be / & he coulde nat for the pāce: because he was
of a low stature. Wherfore he rā before: & ascēded
vpon to a wylde fygge tre / to se hym / for he wolde
cō that same waye & whē Jes^s came to the place / he
loked vpon & sawe hym / & sayd vnto hym / sache / haste-
ly come downe / for to day I must abyde at thy hou-
se / & q̄cly he came downe / & receaued hym ioyfully &
whē they sawe that / they all grutched sayēge / he is
gone in to. Cary with a man that is a synner. sache
stode forth & sayde vnto the lorde. Beholde lorde /
the halfe of my goodes I gyue to the poore / & if I
haue done any mā wrog. I wyl restore hym foure
folde Jes^s sayd vnto hym / this daye is helth cōe vū
to this house / for as moche as this same house is be-
come the chyld of Abrahā / for the sone of man is
come to seke and to saue that whiche was loost.

¶ Here endeth the Bytels and
Gospels of the Sondages.

¶ Here begynneth The Bytels / and
Gospels of the Sayntes.

¶ The Bystel on saynt Andriwes daye / The. x.
Chapiter to the. Romaynes. L.

Both is the belefe of the here iustifieth /
& to knowledg with the mouth maketh
a mā safe. For the sc̄pture sayth who soe-
uer beleueth on hī / shall nat be ashamed.

The Pytels and Gospels

There is no differēce bytwene the Jewe & the Gē-
tyle. For one is lord of al / which is ryche vnto all
that cal vnto hym. For who so euer shal cal on the
name of the lord shal be safe / Howe shal they cal on
hym / on whom they by leued nat? Howe shal they
byleue on hym / of whome they haue nat herde?
Howe shal they heare without a preacher / & howe
shall they preach except they be sent. At it is wrytten
howe teuteful are the fete of thē whiche bynge gla-
de tydynges / of peas And bynge gladde tydynges
of good thynges / but they haue nat all obeyed to the
gospel. For Elaias sayth / lord who shal byleue our
seynges? So thē saythe cōmeth by hearyng / & hea-
ryng cōmeth by the worde of god. But I aske haue
they nat hearde? No doute / they? sounde went out
in to all landes / and they? wordes in to the endes of
the worlde. ¶ The Gospell on saynt Andzewe
day .the fourthe chapi. of. Mathewe. ¶

And Iesus walked by the see of galile / he
sawe two brothzen / Symon whichewas
called Peter and Andzewe his brother ca-
strynge a nette in to the see / for they were
fyschers and he sayde vnto them / folow me / and I
wyl make you fyschers of men And they strayght
waye left they? nettes / & folowed hym. And he went
forth from thence / and sawe other two brothzē. Ja-
mes the sonne of zebede / and Johan his brother in
the shyp / with zebede they? father mendynge they?
nettes / and called thē: & they without tarpeng lefte
the nettes / and they? father / and folowed hym.

¶ The pystel on Saint Nicolas day. Eccia. xliiij
Beholden an excelent preest which is in his
dayes pleased god / and was founde rygh-
teous / & i tyme of wrathe made an atone-
mente: lyke to hym tere is nat founde / that kept the
lawe of the most hyst And he was i couenaūt with

in Englyſhe.

hym / & in his fleſhe he wrothe the couer
tyme of temptacyon he was founde fayt
foze he made hym a couenaunte with an
crys ſhulde be blyſſhed in his ſyght / & that he ſhoulde
be multiplied as the duſte of the erth / he knew hym
in his blyſſynges & gaue hym an inherytaunce & he
kept hym thoroꝝe his mercy / that he founde grace in
the eyes of god. An everlaſtyng couenaunte dyd he
make hym & gaue hym the office of the hye preeſt / he
made hi happy in glory / i fayth / & i ſoftnes / he made
hym holy / & choſe hi out of all fleſhe. ¶ The goſpel
on Saynt Nicolas day the. xxv. cha. of Mathe. B.

Iesus ſayde vnto his diſcyples. A certayne
ma redy to take his iourney to aſtraunge
countre / called his ſeruautes to hym / and
delyuered to the his / goodes / & vnto one he
gaue. v. talentes / to another. ij. and to another one /
to euery man after his abylte / & ſtrayte waye de-
parted. ¶ The he that had receaued the. v. talētes wēt
& beſtowed the / & wā other. v. lyke wyſe he that recea-
ued. ij. gayned other. ij. but he that receaued one wēt
& dygged a pytte i the erth & hyd his mayſters money
After a lōge ſeaſō / the lord of thoſe ſeruautes cam &
rekened with the. ¶ The cā he that had receaued. v. ta-
lētes & brought other fyue ſayēg. Mayſter thou dely-
uerdeſt vnto me five talētes / lo I haue gayned with
the. v. mo ¶ The his mayſter ſayd vnto hi well good
ſeruaute & faythfull / thou haſte bē faythfull i lytell /
I wyll make the rular ouer moche. ¶ Entre in to thy
maſters ioye / alſo he that receaued two talētes / cam
and ſayde / mayſter / thou delyuerdeſt vnto me. ij.
talentes / lo I haue wonne two other with the / and
his mayſter ſayde vnto hym wel good ſeruaute &
faythful I wyll make the rular ouer moche go i / i to
thy mayſters ioye. ¶ The Poſtel on the Con-
cepcyon of our Lady. Eccleſiaſtice. xxiiij.

The Bystels and Gospels

I a vyne / so brought I forth a sauour of
vetnes and my flowres are the fruyte of
ory and ryches. I am the mother of be-

I wyful loue & of feare / & of greatnes / & of
holy hope. In me is all grace of lyfe & trueth / and in
me is al hope of lyfe & vertu. Come vnto me al that
desyre me: / & be fylled with the fruytes that spryng
of me for my spyrite is sweter thā hony or hony 2te.
The remēbraunce of me is for euer & euer They that
eate me shal hōger the more / & they that drynke me
shall thurst the more he that harkeneth to me / shall
nat be ashamed / & he the worketh by my counsell /
shall nat synne / & they that byng ī to lygt shal haue
eternall lyfe. ¶ The Gospel on the Conceptyō
of our Lady the fyrst chapiter of Mathewe. A.

This is the boke of the generacyon of Iesus
Christ the sone of Dauid / the sone also of Abra
hā. Abrahā begate Isaac. Isaac begate Jacob. Ja
cob begate Judas / and his brothrene. Judas begate
Phares / & Sarā of Thamar. Phares begate Esrō
Esrō begate Arā. Arā begate Aminadab Aminadab
begate Raassō. Raassō begat Salmō. Salmō bega
te Boos of Rahab. Boos begate Obed of Ruth.
Obed begate Jesse. Jesse begate Dauid the kyng.
Dauid the kyng begate Salomon of her that was
Uries wyf Salomon begate Roboam. Roboā be
gate Abia. Abia begate Asa. Asa begate Josaphat.
Josaphat begate Joram. Joram begate Ozias.
Ozias begate Joatham. Joatham begate Achas.
Achas begate Ezechias. Ezechias begate Manas
ses. Manasses begate Amon. Amon begate Josias
Josias begate. Jeconias & his brothren about the
tyme they were caried awaye to Babilō / and after
they were brought to Babilō Jeconias begate Sa
lathiel. Salathiel begate Zorobabel. Zorobabel be
gate Abiud. Abiud begate Eliachim Eliachim bea

in Englyshe.

gate Ahoi. Ahoi begat Sadoc. Sadoc begat Achim begate Eliud. Eliud begate Eisar begate Mathā. Mathā begate Joseph the husbände of Mary / of whome was borne that Iesus / whiche is called Chryst.

The Bystel on saynt Thomas daye the Apostle
The seconde chapiter to the Ephesians. D.

Blotheene nowe ye are no more straügers & forēners but Cytefyns with the Sayntes & of the household of god / & are bylte vpon the foundacyon of the Apostels and pphetes / Iesus Chryste beyng the heed corner stone / in whome euery buyldinge coupled to gyther / groweth vnto an holy temple i the lorde in whome ye are bylt to gyther & made an habytacyon for god in the spiryte. **T**he Gospel on saynt Thomas daye the Apostell The. xx. chap. of Jo. f

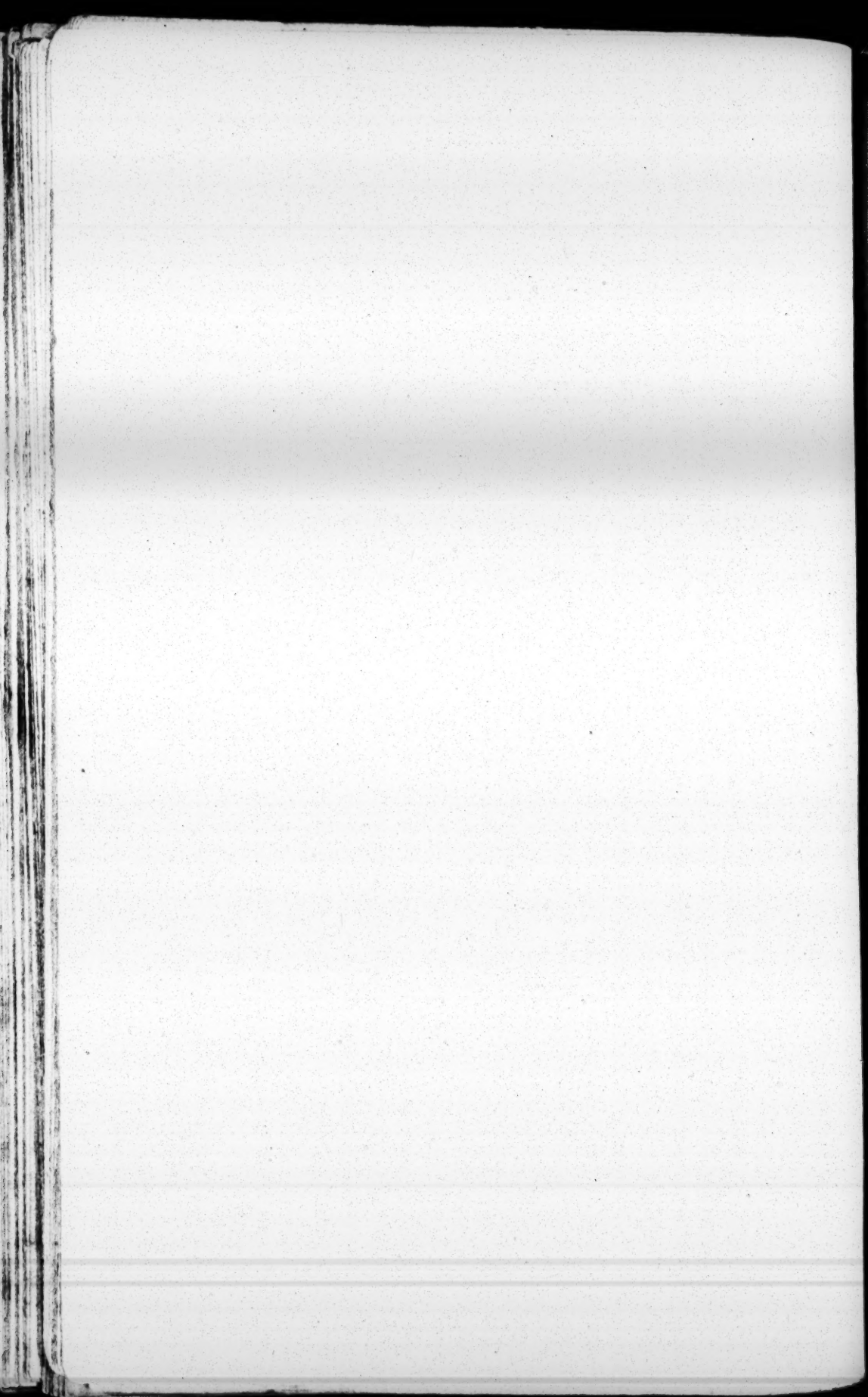
Thomas one of the twelue called Didimus was not with theym when Iesus came. The other discyples sayd vnto hym / we haue sene the lorde. And he sayde vnto them: except I se in his handes the pynt of the nayles / and put my fynger i the holes of the nayles / and thrust my hande in to his syde / I wyll nat byleue / and after. viij. dayes agayne / the discyples were within / and Thomas was with theym. Iesus came when the doores were shut / and stode in the myddes and sayd. Peace be with you. Then sayde he to Thomas / put in thy fynger here and se my handes / and put forth thy hāde / and thruste it in to my side / and be not without sayth but byleue. Thomas answered & sayde vnto hym / my lorde and my god. Iesus sayd vnto hym. Thomas bicause thou hast sene me / therfore hast thou bileued happy are they that haue nat sene / & yet haue bileued

The Bystell on the Couersyō of saynte Paule.
The ix. chap. of the Actes of the Apostles. A

The Bytels and Gospels

ul pet byethyng/out threatenynges/and
tugther agaynst the disciples of the lord
te vnto the hye preest & despyed of hym

22 letters to Damascō / to the Synagoges
that yf he found any of this way whether they were
mē or womē / he myght byyng thē boūde vnto Jeru
salē. As he wēte on his iourney / it fortunēd that he
drew nye to Damascō / & sodaynly they? Chynede
roude aboute hym alyght frō heuē / and he fel to the
erth & herd a voyce sayēg to hym. Saul / Saul. why
persecuteste thou me? And he sayde / what arte thou
lorde. The lorde sayde / I am Iesus whō thou ple-
cutest / it shal be harde for the to kycke agaynst the
pycke / he both trēblyng & astonyed sayd / lord what
wylte thou haue me to do? And the lorde sayd vnto
hym / aryse & go in to the Cytie / & it shal be told the
what thou shalt do. The men whiche xpanyed with
ym on his waye / stode amased / for they herde a
voyce / but sawe no man. Saul arose frō the erth &
whē he had opened his eyes he saw no mā. Thē led-
de they hym by the hāde / & brought hym in to Da-
mascō & he was thre dayes without syght & neyther
eate nor dranke. There was a certayne discypyle at
Damascō named Ananias: to hym spake the lorde
in a visyon / Ananias. And he sayd beholde / I am
here lorde. And the lorde sayde vnto hym aryse / and
go in to the strete / whiche is called strayte / & seke in
the house of Judas / after one saul of the Cytie of
Charl? / for beholde he prayeth & hathe sene in a vi-
syon / a mā named Ananias cōmyng in vnto hym / &
puttyng his handes on hym / that he myght receaue
his syght Ananias answered / lord I haue herd by
many of this man / howe moche hurth he hath done
to thy sayntes at Jerusale / and in this place he hath
autozite of the hye preestes to bynde all that cal on
thy name. The lord sayde vnto hym. Go thy wayes



Deter stode vp i the myddes of the discy-
ples & sayde (the nōbre of the names were
aboute an hōdred and twēty) ye mē & bro-
threne this scrypture muste nedes be fulfyllēd which
the holy ghoſte thowē the mouth of Dauid spake
before of Judas/which was guyde to thē that toke
Jes^{us}/for he was nōbred with vs/& obtayned folowe
shype i this mynistracyō/& he hathe nowē possessed
a plot of ground with the reward of iniquyte/& when
he was hāged/braſte a sōder i the myddes/& all his
bowelles gushēd out/& as it is knowē vnto all the
inhabytērs of Ierusalē. In so moch that that felde
is called i theyr mother tōge Acheldema / that is to
say the bloody felde. It is wyttē i the boke of Psal-
mes his habytacyōn be voide/& no mā be dwellyng
theri & his byshoricke let another take. Wherfore
of these mē/which haue 2panded with vs (al the ty-
me that the lord Jes^{us} wēt i & out amōge vs/begyn-
nyngē at te baptyme of Iohan vnto the same daye
that he was taken vp from vs) must one be ordeyned
to be a wytnes with vs of his Resurreccyō. And they
appoynted. ij. Joseph called barsabas/whose surnas-
me was Just^{us}/ & Mathyas/and they prayed sayeng
Thou lord which knowest the hertes of al mē/ shew
whether thou hast chose of these two/that the owne
maye take the rōume of this mynistracyō & Apostle
shyp frō the which Judas by trāsgressyō fel/that he
myght go to his owne place/& they gaue forth theyr
lottes and the lote fell on Mathias/and he was co-
unted with the eleuen Apostles.

The gospel on saynt Mathias the Apostles
daye/The. xi. chapiter of Mathewe. D.

When Iesus answered and sayde I prayse
the O father, lordē of heuen and erthe/
bycause thou haste hād these thynges
from the wyse and prudent and hast opened them

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vnto bates/euē so father/for so it pleased the al thyn-
ges are gynnē vnto me of my father / and no man
knowest the sone / but the father / neyther knoweth
any man the father / saue the sone and he to whome
the sone wyl opē hym. Come vnto me all ye that la-
bour and are ladē / and I wyl ease you / take my yoke
on you and lerne of me / for I am meke & lowely in
heite / and ye shall fynde rest vnto your soules / for
my yoke is easy / and my burthen is lyght.

¶ The Pystel on the Annunciacyon of our Lady & save. vij.

Our lordē spake to Achas sayēge Are the a sy-
gne of the lord thy god / from a low byneth / or
from an hye aboue. But achas answered. I wyl nat
are / neyther wyl tēpte the lord. Wherfore the lord
sayd herken ye of the house of dauid. Is it so small
a thynge for you to be greuous to men / but that ye
shuld also be paynfull vnto god neuerthelater yet
the lord / he wyl gyue you a signe. Beholde a virgyn
shalbe with chylde / & shall beare a sone / & shall call his
name Emanuel. he shall eate butter & honye / that
he maye haue vnderstanding to refuse the euyl & to
chose the good. ¶ The Gospel on the Annuncia-
cyon of our lady. the. i. Chapter of Luke. **L.**

And in the. vi. moneth the aūgell Gabryel
was sent frō god vnto a cytie of Galile na-
med nazareth to a virgyn spoused to a mā
whose name was Ioseph of the hous of da-
uid / & the virgyns name was Mary / & the
angell wēt i vnto her / & sayd: haille full of grace / the
lorde is with the / blyssed arte thou amonge women.
whē she sawe hym she was abasshed at his sayenge / &
caste i her mīde / what maner of salutacyō that shuld
be. & the angell sayde vnto her / feare nat Mary / for
thou hast foude grace with god / loo thou shalte con-
ceyue i thy wōte / & shalt beare a sone / & shalt call his

name Jeſus. He ſhall be greate and ſhal be called the ſone of the hveſte / and the lord god ſhall gyue vn to hi the ſeate of his father Dauid / & he ſhall raygne ouer the houſe of Iacobe for euer / & of his kyndom ſhal be none ende. The ſayde mary vnto the angel / how ſhal this be / ſeynge that I nowe nat a man: & the angell answered & ſayd vnto her / the holy ghoſt ſhall com vpo the / & the power of the hveſt ſhal ouer ſhadow the. Therefore alſo that holy thiſe which ſhal be bozne / & ſhall be called the ſone of god and marke / thy coſyn. Elizabeth / ſhe hath alſo conceaued a ſone in her old age & this is the. vi. monethe to her which was called baraine for with god ſhall nothyng be vnpoffyble. Mary ſade: Beholde the hande mayde of the lord / be it vnto me euen as thou haſte ſayde.

The Epiſtel on ſaynt Georges daye.

The fyrſt chapiter of James. A.

My brethrene count it excedyng ioye whē ye fall in to diuers temptayons for as moche as ye knowe that the tryeng of your fayth bringeth pacience and let pacience haue her perfecte worke / that ye maye be perfecte & ſoude that nothyng be lackyng vnto you / yf any that is amōg you lacke wiſdome / let hym aſke of god (which gyuethe to all men in differently / and caſtethe no man in the teeth) and it ſhall be gyuen hym / but let hym aſke in faythe and wauer nat for he that doubtethe is lyke the waues of the ſee / toſte of the wynde / and caryed with vyolence. Neyther let that man thynke that he ſhal receyue any thyng of god. A waueryng mynded man is vnfable in al his wayes / let the brother of lowe degre reioyce in that he is exalted and the riche in that he is made lowe / for euen as the floure of the graſſe / ſhal he vanyſhe awaye. The Sonne ryſethe with heate / & the graſſe withdereth / and his floures fauleth away & the beaute of the ſeaſon

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syon of it peryssheth/euen so shall the ryche man peryssheth with his haboundance. Happy is the mā that endureth in temptacyon/for when he is tryed/he shall receaue the crowne of lyfe/which the lord hath promysed to them that loue hym.

The Gospel on saynt Georges daye.

The.xv.chapiter of Iohan. **A**

Iesus sayd vnto his discyples. I am the true vyne / & my father is an housbande man/euery braunche that beareth nat fruite in me/he wyl take away / and euery braunche the beareth fruyte wyl he pouрге that it may bryng more fruyte. Nowe are ye cleane/by the meanes of the wordes wiche I haue spoken vnto you/byde yn me / & let me byde in you/as the braūche cā nat beare fruyte of it selfe/excepte it byde in the vyne:no more can ye excepte ye abyde in me. I am the vyne / & ye are the braunches he that abyde in me / & I in hym the same bryngeth forth the moche fruythe/for without me can ye do nothyng of a mā byde nat i me/he is cast forth as braunche / & is wydded & men gather it / & caste it in to the fyre / and it burnethe yf ye abyde in me / & my wordes also bide in you aske what ye wyl / & it shalbe gyuen to you

The Pystel on saynt Marke the Euangelystes daye. The.iiij.chapiter to the Ephesians. **B.**

Brethren vnto euery one of vs/is gyuen grace accordynge to the measure of the gyfte of Chyrste/wherfore he saythe/he is gone vp an hys / & hath ledde captyuete captyue / and hath gyuen gyftes vnto men. That he ascended/what meaneth it / but that he also discended fyrst in to the lowest partyes of the erthe? He that discended / is euē the same also that ascended vp euē aboue al heuyns / to fulfyl al thynges / and the very same made some Apostles some pphetes / some Euāgelyst some shepherdes / some teachers / that the sayntes myght haue

al thinges necessarye to worke & mynysstre withal/
to the edyfyenge of the body of chryst/till we euery
chone(i the vnite of fayth & knowledge of the sone
of god)growe by vnto a pfyte man/after the mea-
sure of age of the fulnes of chryst.

The Gospel on saynt Marke the euangely-
stes day. The.xv.cha.of Ioh. A.

I Am the true vyne.&c.as it is wyttē worde
by word in the Gospel of saynt Georges
daye. Folio.lir.

The Bystel on Phyllyp and James
daye. Sapi.v.

When shal the ryghteous stande with greate cō-
staunce agaynst thē that vexed them and toke
away that they hadde laboured for.whē the wycked
shal se that/they shal be troubled with horrible fere &
shal wōnder at the sodayne & vnloked for victoꝛye/&
shall save i them selues/repētyng & sorowynge for
anguythe of herte. These be they whichewe some
time mocked and iested on we werē out of oure wyt-
tes and thought theyꝝ luyng madnes & theyꝝ ende
to be without honour/but behold howe they are cō-
ted amonge the chyldeꝛen of god/and haue theyꝝ en-
herytaunce among the sayntes.

The Gospel on saynt Phyllyp and James
day. The.xiiij.chapiter of Iohan. A.

Iesus sayde to his discyples let not your
hertes be troubled/byleue in god/& byle-
ue ye in me. In my fathers house are ma-
ny māspōs. If it were nat so I wold haue
tolde you. I go to ppare a place for you/& yf I go to
ppare a place for you/I wyl come agayne/& receaue
you euē vnto my selfe:that were I am/there may ye
be also:& whether I go ye know & the waye ye know
Thomas sayd vnto hym lord we know nat whither
thou goeste Also howe is it possyble for vs to know

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the way? Iesus sayde vnto hym. I am the way / the verite & the lyfe. No mā cōmeth vnto the father but by me / yf ye had knowen me / ye had knowen my father also. And now ye knowe hī & ye haue sene hym. Phylp sayde vnto hym Lorde shewe vs the father & it suffyleth vs. Ies^{us} sayd vnto hym / haue I ben so long tyme with you / & yet haste thou nat knowē me Phylp he that hath sene me / hath sene the father / & how sayest thou them / shewe vs the father: byleueste thou nat that I am in the father / & the father in me? The wordes that I speake vnto you I speake nat of my selfe / but the father dwellynge i me / is he that dothe the woꝝkes / byleue me that I am the father & the father i me / at the leest byleue me for the verpe woꝝkes sake. Merely verely I say vnto you who so euer byleueth on me the woꝝkes that I do / the same shall he do / and greather woꝝkes them these shall he do / bycause I go vnto my father / and what soeuer ye aske in my name / that wyll I do.

¶ The pytel on the inuencyon of the Crosse
the. v. Chapiter to the Galathyans. B.

Brothzen I haue trust towarde you in god that ye wyll be none other wyse mynded. He that troubleth you shall beare hys iudgement what soeuer he be brothzen if I yet preache circuncision / why do I thē yet suffer psecucion / for them had the offence which the crosse gyueth ceased I wold to god they were sondred from you whiche trouble you / as many as desyre with out warde apēraūce to please carnally / they cōstrayne you to be circūcysed / onely bycause they wolde nat suffre persecucion with the crosse of Christ / for they them selues whiche are circūcysed kepe natte the lawe: but desyre to haue you circūcysed that they myght reioyce in your fleshe. God forbyd that I shulde reioyce / but i the crosse of our lord Iesu christ wherby the world

is crucyfied as touchyng me / and I as concernyng the wolde. ¶ The Gospel on the Inuencyō of the Crosse the. iiii. Chappter of Iohn. A.

Here was a man of the Pharises named Nicodem⁹ a ruler amōg the Jewes / he came to Iesus by nyghte & said vnto hym. Mayster we knowe that thou arte a teacher / whiche is cōe frō god / for no man coulde do such myracles as thou doest / except god were with hī. Iesus answered and sayde vnto hym. Merely verely I say vnto the / except a man be bozne a newe / he can nat / se the kyngedome of god. Nicodemus sayd vnto hym / howe can a man be bozne when he is olde can he entre in to his mothers bodye and be bozne agayne? Iesus answered. Merely verely I say vnto the / except that a man be bozne of water / and of the spiryte / he can nat entre in to the kyndome of god. That whiche is bozne of the fleche is fleche / & that whiche is bozne of the spiryte / is spiryte. Meruayle nat that I sayd to the / ye must be bozne a new. The wynde bloweth where he lysteth / and thou hearest his sounde / but thou canste nat tel whense he cometh and whyther he goeth. So is euery man that is bozne of the spiryte. Nicodemus answered and sayde vnto hym. How can these thynges be? Iesus answered & sayde vnto hī. Arte thou a mayster in Irael / and knowest nat these thynges? Merely verely I say vnto the / we speake that we knowe / and testyfy that we haue sene / and ye receaue nat our wytnes / if I haue tolde you erthly thynges / and ye haue nat beleued howe schulde ye beleue if I shall tel you of heuenly thynges? And no man hath ascēded vp to heuen / but he that came downe from heuen: that is to saye the sone of man / whiche is in heuen. And as Moyses lyfted vp the serpent in wyl dernes / euen so must the sone of man be lyfted vp / that no man whi:

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che beleueth i hym peryshe / but haue eternall lyfe.

The Bystel on the Natiuite of saynt
Iohn Baptist. Claye. clix.

Ahus sayth the lorde. Herkē ye Ilesvnto
me / & gyue hede ye peple that are a farre
the lorde called me out of the wombe / &
made mercyō of my name when I was in my mo-
thers bowels / and he made my mouth lyke a cherpe
swerd In the shadow he let me with his hande / & he
made me as an excellēt arow / & byd in his quyuer / &
he sayd vnto me: thou arte my seruaunt. O Israell /
in whome I wyll be glorifyed / & I sayde. I labour
in vayne and spende my strenzth for nought & vn-
profytably howbeit my cause I zmitte / to the lorde
and my trauayl vnto my god & nowe sayth the lord
that formed me in the wombe to be seruaunt / and to
turne Iacob vnto hym / beholde I haue made the
a lyght / that thou shuldest be saluacyō vnto the ende
of the worlde kynges shall se / and rulers shal stāde /
vp / & shal worshyppe / bycause of the lorde which is
faythful and the holy of israell hath chosen the.

The Gospel on the Natiuite of saynt Iohn the
Baptist. The fyrst Chapiter of Luke. F.



Elizabethes tyme was cō that she shulde be
delyuered & she brought forth a sone & her
neyghboures / & her colis herd tell how the
lord had shewed greate merci vpo her they
reioysed with her. & it fortunēd the eight
day: they came to circūcise the chyld / & called his na-
me zachary / after the name of his father / & his mo-
ther answered & sayd nat so: but he shal be called Ioa
And they sayde vnto her. There is none of thy kyn
that is named with thys name / & they made sygnes
to his father howe he wold haue hi called / & he asked
for wytyng tables & wrote / sayēge / his name is Iohā.
And they meruayled al & his mouth was opened

immediatly / & his tōg & he spake lauding god / & fear
re cāe on all thē the dwelt nye / & all these thīges we-
re noysed abroad throughout all the hilly cōūtre of
iewry: & all they that herd thē / layd thē vp ī theyr har-
tes sayēg. what maner chyld shall this be: & the han-
de of god was with hī / & his father zacharias was fyl-
led with the holy ghost / & pphesied sayēg. Blyssed be
the lord of Israel / for he hath vysyted and redemed
his people. ¶ The ystel on saynt Peter & Paules
day. The. xij. Chap. of the Actes of the Apostels. A.

In that tyme Herode the kyng / layde handes
on certein / of the congregaciō to bere them / he
killed James the brother of Johā / with answered / &
because he sawe the it pleased the Jewes he pceded
further / & toke Peter also. ¶ Them were the dayes of
the swete bread / & whē he had caught hī / he put hym
in prysō / & delyuered hym to. iij. quaterniōs of sol-
diours to be kept / entēdyng after. Easter to byng
hym forth to the people. ¶ Them was Peter kept in
prysō / but prayer was made without ceasyng of the
congregacyō vnto god for hym / when Herode wold
haue brought hī out vnto the people / the same nyght
slepte Peter bytwene two soldiours / bound with
two chaynes / & the keepers before the doze kepte the
pryson / and behold the angell of the lord was there
present / & lyght shyned in the lodge / & smote Peter
on the syd / & styred hym vp sayeng. Aryse vp qckly /
& the chaynes fel of frō his hādes / & the angell sayd
vnto hym / gyrd thy selfe / & binde on thy sadalles / &
so be dyd and he sayd vnto hym caste on thy mātell
about the / & folowe me / & he came & folowed hym / &
wylt nat that it was trueth which was done by the
angell / but thought he had sene a vysyon when they
were past the fyrst & the secōde watche / they cāe vnto
the Jro gate that ledeth vnto the cypre which opened
to thē by his owne accorde. And they went out / and

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passed thowwe one strete / & by & by the Angell departed frō hī And whē Peter cā to hī selfe / he sayd / now I knowe of a suertye that the lord hath sēt his āgell & hath delyuered me from the hande of Herode / & frō all the waytyng for of the people of the Jewes.

The Gospel on saint Peter and Powles daye
the .xvi. chappter of Mathewe. C.

Whē Jes^{us} cam ī to the costes of the cytye whiche is called Cesarea Philippi / he asked his disciples sayeng whōe do mē saye that I the sone of mā am? They sayd / some say that thou art Johā baptist sōe Elias / some Jeremias / or one of the prophetes. He sayd vnto thē / but whō saye ye that I am Simon Peter answered & sayd. Thou art Chryste the sone of the lyuynge god And Jesus answered & sayd vnto hym. Happy arte thou Symō the sone of Jonas / for fleshe and blode hath nat opened vnto the that / but my father which in heuen. And I say also vnto the that thou arte Peter: & vpon this roke I wyl buylde my gregacyon / and the gates of hell / shall nat preuayle agaynst it / & I wyl gyue vnto the the keyes of the kyngdome of heuen / & what soeuer thou bindeste vpon erth / shall be boude ī heuē / & what so euer thou lowsest on erth / shal be lowsed ī heuen.

The pystel on the cōmemoracion of saynt paule
the seconde chapiter to the Galathians. B.

Certyfye you brothrene / that the gospel whiche was preched of me / was nat after the maner of mē / neyther receaued I it of mā / neyther was I taught / it but receaued it by the reuelacyon of Jesus Chryste: ye haue herde of my cōuersacyō in tymes past ī the Jewes wayes / how that beyonde measure. I persecuted the congregacyon of god / and spoyled it / and preuayled in the Jewes lawe / aboue many of my zpanyōs / which were of mine owne nacyon / and was as moch more

feruent meyntheyner of the tradytyōs/of the elders/
 but whē it pleased god/whiche seperated me frō my
 mothers wōbe/ & called me by his grace/for to decla-
 re his sone by me that I shulde preache hī amōg the
 hethē/immediatly I cōmened nat of the water with
 fleshe/ & blode/neither returned to Ierusalē to thē
 which were Apostels befoze me/ but wēte my wayes
 in to Arabia/ & came agayne vnto Damascō The af-
 ter. iij. yere I returned to Ierusalē to se Peter/ and
 abod with hym. xv. dayes none other of the apostels
 sawe I/ save James the Lordes brother/ the thīges
 which I wyte beholde/ god knoweth I lye nat. Af-
 ter that I wēt i to the costes of siria & Cilicia/ & was
 vnknown as touchyng my psonē vnto the 2gregas-
 cyōs of iewry which were i chryst but they herd onely
 the he which psecuted vs i tyme paste/ now precheth
 the fayth/ which befoze he destroyed/ & they glorifyed
 god on my behalfe. ¶ The Gospell on the Lōme-
 moracyō of saynt Paule The. xix. chap. of Mat. D

Deter sayde vnto Ies^{us} behold we haue. &c.
 ye shal fynde this gospel on the conuersyō
 of saynt paule. fo. lviij. ¶ The pytelt
 on the vīstacyon of our lady. Cant. chappter. ij.

I am the floure of the felde & Lylies of the
 valeys. As the Lilie amonge the thornes/
 so is my loue amōg the daughters. As the
 Appletre amōg the trees of the wode. So is
 my beloued amōg the sōnes / in his sha-
 dow was my desyre to lytte/ for his fruyte was swe-
 te to my mouth. He brought me vnto his wyne sel-
 ler/ & his be hauer to me warde was louely/ louely be-
 holde my beloued sayd to me: vp & hast my loue: my
 doue my bewryful & come/ for nowe is wynter gone/
 & rayne deptyed & past/ the flowres appere i our coun-
 tre/ & the tyme is com to cut the vyues. The voyce of
 the Tutill doue is herde i our lāde/ the tyg tree hath

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brought forth her fygges/ & the vyne blossomes gy-
ue a sauour vp hast my loue/ my doue in the holes of
the rocke. and secret places of the walles/ the we me
thy face and let me here thy voyce/ for thy voyce is
swete/ and thy fastyon beautyfull.

The Gospel on the visytacyon of our Lady
The fyrst Chapiter of Luke. D.

Mary arose in those dayes and went in to
the mountayns with haste in. to a Citie
of Jewry/ and entred in to the hous of
zacharie and saluted Elizabeth/ and it fortunied as
Elizabeth herde the salutacyon of Mary/ the babe
spronge in her belly/ and Elizabeth was fylled with
the holy ghost/ and cryed with a loude voyce/ & sayde
Blyssed arte thou amonge women/ and blyssed is
the fruyte of thy wombe: and whēce happeneth this
to me/ that the mother of my lord shulde come to me
Loo as soone as the voyce of this salutacyon souēd
in myne eares/ the babe lept in my bely for ioye: and
blyssed arte thou that beleuest / for those thynges
shall be perfourmed whiche were tolde the from the
lorde And Mary sayd my soule magnifieth the lorde
and my spyryte reioyseth in god my sauoure.

The Bystel on the Translacion of saynt Tho-
mas of Caūterbury the. v. Chap. to the Hebrues. A

A very hye preeste. &c. ye shal fynde this
pystel on saynt Thomas day after chyl-
dermas daye. Fo. vi.

The Gospel on saynt Thomas of
Canterbury the. xix. cha. of Luke. B.

A certayne noble man. &c. ye shal fynde this go-
spel on saynt Thomas daye after Chylde-
mas daye. Folio. vii.

The Bystel on relyke Sondag. Eccia. xliiij.

These are the men of mercy/ whose ryghteou-
nes are nat forgotten. Goodnesse abyde with

